

WORLD CALL



FEBRUARY 1926

15 CENTS

Pilate's Wife

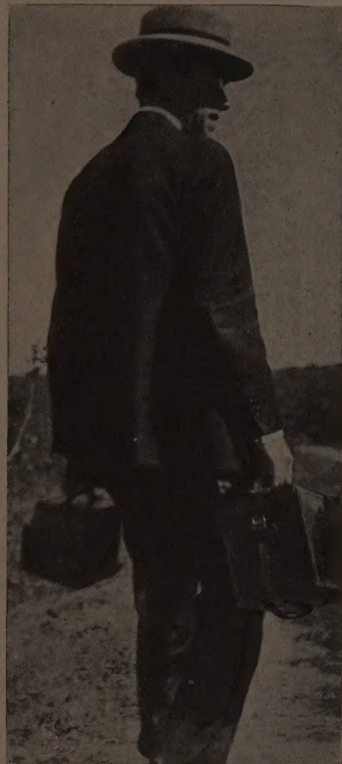
Have patience with me, dear!
Despise not utterly my woman's counsel,
For I have suffered many things this day
Because of him, this Man of Galilee.
The dream whereof my servant warned thee
Troubles me the whole day long.
There is no music in the morning,
And in my heart no song.
The busy shuttle, that ever was obedient to my fingers,
Snarls at the angry thread. The web is snapped!
And then it seems a hand not mine
Straightens the tangled skein.
The pattern grows! Behold, my lord! my lord!
The warp and weft thereof! A cross!
Ah, seest thou not? The mockery of scarlet robe,
The shame of thorny crown!
And, luminous as pearl against the velvet night of cypress trees,
His face—his face, with pleading looks at me!

My lord, I know not why the vision stays,
Nor why my heart is heavy. This I know—
If he be false, there is no truth at all.

Scorn not too hastily the broodings of my heart.
In very truth I think a woman's fancy
Often is the bread on which man's wisdom feedeth.
Verily, it seems that when the clay was mixed
That was to fashion us, some god—
A little laughing god, I'm sure, my dear—
In pity for its drabness, spilled therein
A drop of cunning alchemy, which did imbue the whole—
A something 'twixt the reason and the heart,
Whereby we sense the dangers,
Too subtly hid from man's impatient wisdom.
Or, maybe, dear, that, greatly loving, we do greatly fear—
What if he be in very truth a king!
Begotten of the gods! Jehovah's son!

My lord, I have not told thee all my dream.
I stood upon the terrace and beheld
As in a mirror all Jerusalem.
Beyond the Judgment Place,
Beyond the lovely waters of the Kedron,
Where in the gray-green shadows olives nod,
Upon a cloud of fire he stood!
(Your patience, husband; I am over-wrought!)
My dear, my dear, oh! can it be thou hearest naught?
"Hosanna! Hosanna to the King!"
Look where the Roman Eagles flee,
The legions cower in dread!
"Hosanna! Hosanna to the Highest!"
All the world is tuned to ecstasy!
All the world, my lord, save only three—
One that had kissed him in Gethsemane,
One who, for envy of his goodness, sware him false,
The other one—the other one—is thou!

—VILDA SAUVAGE OWENS, in *The New York Times*



WORLD CALL

International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

Publication Office, 404 N. Wesley Ave.

Mount Morris, Illinois

425 DeBaliviere Avenue, St. Louis, Missouri

Including

American Christian Missionary Society National Benevolent Association
Christian Woman's Board of Missions Board of Church Extension
Foreign Christian Missionary Society Board of Ministerial Relief

Representing also

Board of Education Board of Temperance and Social Welfare
222 Downey Ave., Indianapolis, Ind. 821 Occidental Bldg., Indianapolis, Ind.

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Subscription price \$1.50 per year net in advance; 15 cents per copy; no club rates, no commissions, no complimentary list.

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Our "Orienting" Editor

On the trail of pictures for World Call. The picture was sent us by Alexander Paul, by whom it was snapped unknown to Mr. Warren. The party was out at one of the farms connected with the University of Nanking, and some of the splendid pictures "bagged" on that trip will be a feature of next month's magazine.

Mr. Warren's travelogues are proving increasingly interesting. Especially do we commend to our readers "The Chinese Puzzle" in this number, an excellent resumé of the bewildering Chinese situation. Mr. and Mrs. Warren spent Christmas in India and will proceed to the Philippines the last of January where they will remain for two months, returning then to China for an intensive three months' study. They are expected home about August 1.

Our Cover

Is a turbulent Tibetan mountain stream, a branch of the Mekong River, the picture being taken from a low swinging bridge by R. A. MacLeod. Nothing perhaps is more symbolic of the sweeping tides of evangelism, the theme of this number, than the surging waters of a mountain stream, meeting but overcoming the inevitable rocks of worldliness in the onward rush to the open sea, where waters become one, as men shall some day be brought together in universal brotherhood before the Throne.

Entered as second-class matter December 31, 1925, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

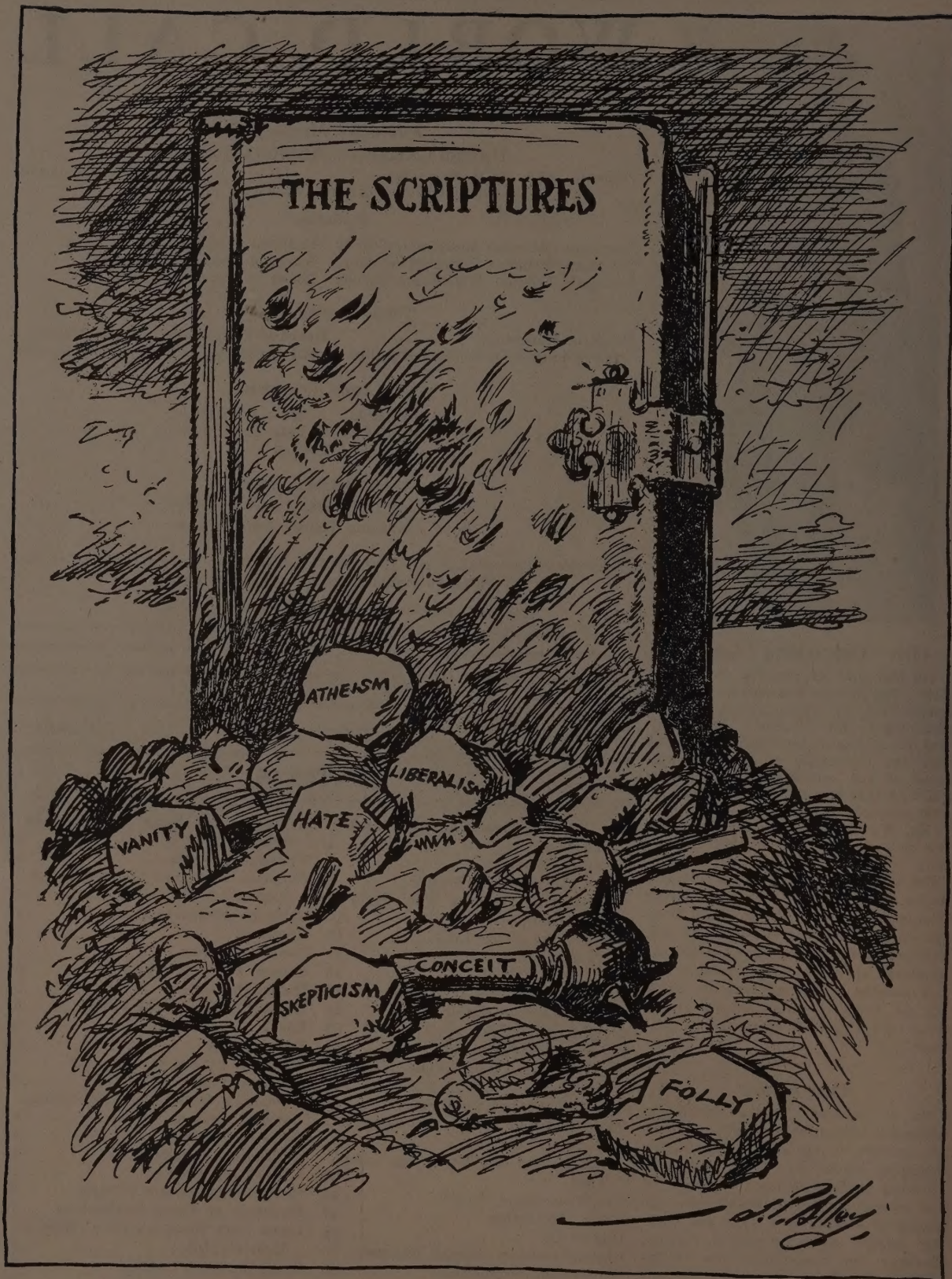
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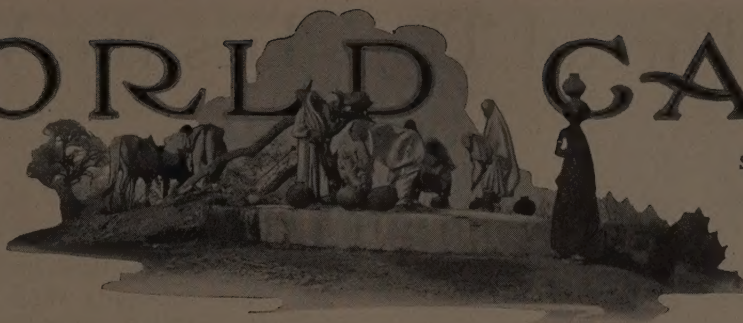
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WHAT MANNER OF MATERIAL SO ENDURING?

WORLD CALL



Shall we give them
the Water of Life?

Volume VIII

FEBRUARY, 1926

Number 2

Him Declare We Unto You!

EVERY human hand is a groping, beseeching hand, and no fingers ever close in contentment until they lay hold upon the Living God. The utmost of art, culture and philosophy cried out for help in an altar to the Unknown God, and, in one way or another, the lowest and the highest of every age and every place have reechoed the cry, "Lead me to the rock that is higher than I!"

Perhaps the most frequented place of worship in the world today is the temple of Kwannon, Goddess of Mercy, in the crowded Asakusa district of Tokyo, visited, it is said, by a hundred thousand persons a day. This supposed incarnation of Buddha is represented as having a thousand hands, each of which wields some implement of toil—a hoe, a spindle, an ax, a broom—to help her worshipers in the overwhelming tasks and cares of their lives. The same universal sense of need found its most striking oriental expression in the "Temple of 33,333 Buddhas" in Kyoto, Japan. Here, in addition to the central colossal image, there are actually a thousand life-size figures of Kwannon standing tier above tier from end to end of the great building. Each of these gilded wooden images has something like a dozen or a score of visible hands and holds as many tools to represent the unseen thousand.

Closely parallel with this worship is the Roman Catholic adoration of the Virgin Mary. All of it recognizes the universal craving for sympathy and help. There are times when everyone feels self-sufficient and strong, but the inevitable day comes to the proudest monarch and the hardest criminal when he "feels as weak as a violet, alone 'neath the awful sky." Then those who have learned the way of life "Cry unto the Lord in their trouble and he delivers them out of their distress." And better still, those who have been living in Christ feel as secure as in their sunniest hours.

It is not hard to give away food in a famine-stricken land, and the easiest work in the world is the making known to famishing souls the wondrous grace and power of Christ. Only we need to make sure that those whom we approach are just then conscious of their need, and also we must be modestly certain that we ourselves are "in a state of grace." By no amount of effort can a dead coal kindle even a bunch of shavings.

The same clear understanding that enables the missionary to make Christ known as the fulfillment of all the hopes that created the Buddha of a thousand helping hands should move every Christian in the church at home to lead his friends to Christ. Merely living in a Christian land and conforming in a general way to Christian usages is not sufficient for any soul when the times of testing come. And we dare not wait until disaster strikes before we point the way.

HEREIN lies the twofold value of special times and seasons of evangelism. First of all they bring those who would privately or publicly be messengers of Christ into such close and personal touch with him that they can speak with confidence and yet without presumption. Then these seasons focus the attention of those who ought to hear the Word upon the importance of the issue. It is not merely useless, it is impossible to answer before there is an inquiry.

Now, and increasingly until Easter, men's hearts will be turning toward God, vaguely, gropingly, even unconsciously. In this pre-Easter atmosphere it is easy to say, "Him declare we unto you!" As naturally as we give highway directions to an inquiring traveler we can show the Way of Life to those who seek its end. And the supremely glorious moment of all the round year should come with the public invitation of the gospel on Easter morning and the glad response of many souls.

The Thread That Ties the Work Together

By F. W. BURNHAM

President of the United Christian Missionary Society

WHILE evangelism is by no means the whole of the Christian enterprise, it is primary in the task of the church. In the Great Commission, after "Go" comes "Make Disciples." The reason for going is not acquisition but propagation. The missionary of Christ is not a "go-getter," but a "go-maker." He is not out on his own business, but is sent upon a commission.

Evangelism is any process by which disciples are made and baptized into union with Christ. Any honorable, ethical method which produces the desired results is authorized by the New Testament. The revival meeting and the "win one" method are equally scriptural. According to Luke's "doing's of the preachers," Phillip held a series of gospel meetings in Samaria where "multitudes gave heed," and he also conducted a "win one campaign" on the road from Jerusalem down to Gaza.

Evangelism is the thread which ties together the whole story of the early church as recorded in the Acts and the Epistles. It is as the binder to the sheaf, as the stitching to the leaves of a book, as the motif to the drama. More specifically evangelism is "the tie that binds" all the work of the churches of the Disciples of Christ as carried on through the United Christian Missionary Society. The multiform phases of the task conform to the program of the Great Commission, "Teaching them to observe all things whatsoever I have commanded you." But, as in the commission itself the making of disciples gives aim and direction to every type of service.

Who does not know that the doctor's medicine and the surgeon's scalpel open the doors of the kingdom on the foreign fields and that they also are the means of the entrée to the individual soul? Consider what the administration of 359,684 medical and surgical treatments in our twenty hospitals and dispensaries on the foreign fields meant as an evangelistic force during the past year! How many of the 4,050 persons baptized were first inclined toward becoming disciples because of the Christlike help received through medical treatment, it will perhaps never be known. But no one will doubt that the medical service was the opening wedge to a large number of hearts. So with the agricultural work, the industrial, the educational and the social service—all were means of bringing the Christian message and the Christian spirit to

the attention both of those immediately served and of the wider community which might thus be made acquainted with the gospel purpose.

In China, where we have five stations and eighteen out-stations, in spite of an almost continuous state of war which produced chaotic conditions throughout the Republic, there were 189 who were made disciples and baptized into Christ last year.

In darkest Africa there were 2,256 added to the Lord as learners in his school. The church membership is now 12,793. In addition to the medical work which was administered through four hospitals with 63,404 treatments, the other means of approach utilized were agriculture, carpentry, masonry, printing, engineering and construction work, workingmen's evening schools, women's schools, schools for children, work by Bible women in the hospitals, native evangelists, Sunday schools with an enrollment of 1,300, and 373 Christian Endeavor societies with a membership of 8,625.

IN the homeland the center and circumference of all effort is evangelism. During the past year our churches experienced perhaps the most remarkable ingatherings in their history. In the last year of the five-year program to win the million, our evangelism included the nation-wide pre-Easter crusades and a large number of evangelistic meetings conducted by trained evangelists or by the pastors themselves. This evangelistic rising tide was augmented by fifty-two evangelistic rallies and institutes conducted by the secretary of evangelism. There were 2,910 churches which reported 98,943 additions, an average of thirty-four per church. The percentage gain of our churches in the United States and Canada was 5.8 per cent which is said to be by far the largest gain made by any religious body in America.

In the 150 churches assisted through the home missions department of the United Christian Missionary Society in thirty-three states and provinces, there were 1,285 new disciples brought in by baptism last year. The state evangelists added 1,196 to the membership of the churches and the Diamond Jubilee evangelists, whose work was made possible by special funds from the old American Christian Missionary Society, added 1,547. This makes a grand total of 6,558 brought into the kingdom through the efforts of the missionary pas-

tors and evangelists under the home missions department of the United Society.

In addition to this direct work of evangelism, the service rendered by the Bible Chairs at educational centers the work among the mountain schools, among the Negroes, among the Orientals, among the French in Louisiana, among the Spanish Americans and among our immigrant friends in the great cities, all contributed to the making of disciples.

In the mission among the American Indians at White Swan, Washington, eighteen boys and girls were made disciples and united to their Lord by baptism. There fifty Indian boys and girls found a home in the mission under Christian guidance and inspiration.

While the department of benevolence is conducted as a direct arm of mercy in compliance with the will of our Lord, yet here too that service has its evangelistic bearing. From among the 910 orphaned, abandoned or neglected children served through this department, among whom were little babes and young children, as well as those who are coming to the age of personal accountability, there were fifty-six who confessed their faith in Christ and were baptized.

No record is kept of the number of additions in the churches which are assisted with their building enterprises from the funds of the church erection department; but who can doubt that the making possible of commodious and well adapted church buildings in strategic centers augments tremendously the power of the preacher and the service of the local congregation in winning disciples from the community in which these churches are located. Sixty-one such churches were aided last year with loans for their new buildings aggregating \$486,650. The church erection fund of \$2,284,036 goes forth and returns in a perpetual rotation of evangelistic effort.

The department of ministry, in providing for the care of the aged minister and missionary or their dependents, is lifting a load of care from the minds of those now actively engaged and is making it possible for them to give themselves with singleness of purpose to the great task of winning others to Christ.

In the division of religious and missionary education, the direction and assistance given to 8,763 Bible schools and to 4,138 Christian Endeavor societies last year was all done in the interest of the greater evangelistic program. Schools of methods and leadership training, the young people's conferences and missionary educational institutes were means employed for increasing the efficiency of those who now are or in the near future will be engaged in this fundamental task.

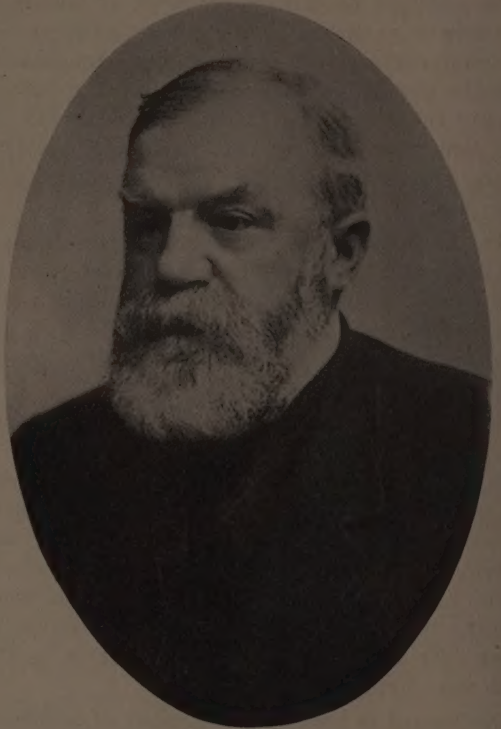


Shi Gwei-Biao, famous Chinese evangelist of the Disciples of Christ, who died November 23, 1925, after serving thirty-seven years as the effectual embodiment in that land of "the thread that ties the work together"

Dwight L. Moody on "Come"

From an address delivered at Northfield, Massachusetts

DID you ever think that the last invitation that was ever sent down into this world from heaven was that we might come and take the water of life freely? The word "come" begins in Genesis and goes clear through to Revelation. Nineteen hundred times we have it in the Bible. The patriarchs took it up, the psalmist took it up, the apostles took it up, and the voice grows louder and louder until it comes into the last book of the Bible and the last chapter and almost the last verse. It seems as if, after the Lord had been in glory about sixty years, he saw some who said that they didn't know that God wanted them to be saved. They may have been stumbling over something that Paul had said. And the Lord of glory came down to earth, and the first man he met was John on the Isle of Patmos. And Christ said, "John, I want you to write some messages to the church." What a day it must have been for John! He took his pen and began to write and he went on writing, writing, writing. "Now put in one more invitation," the Lord said. "Make it so broad that all the world shall feel that they are invited." And the last invitation sent down into this poor thirsty world is: "Let him that is athirst come. And whosoever will, let him take the water of life freely!" Take it freely!



Dwight L. Moody

In the office at headquarters the evangelistic note is kept prominent. In the daily chapel services the eyes of all are lifted to behold the fields white unto the harvest, and every worker at a desk feels some definite sense of obligation to this world-wide enterprise of making disciples. Every solicitor for funds in the fields puts behind his appeal the urge of our Lord's Great Commission. Thus evangelism ties all the work together and makes it one for him. It stands out definitely and clearly as the ultimate goal toward which we all are working, in whatever capacity or whatever field.

There is No Substitute for the Missionary Passion

WRITING in the *International Review of Missions*, Frank Mason North under the above title has given a splendid study of the present situation in the United States which he sums up as follows:

Here and there men act as though our Leader had left the field, or that what he did nineteen hundred years ago ended his part of it, and that the rest is our overwhelming task with him away and not caring. Is the gospel of a living Christ

a new gospel in our generation? Does the motive which moved the missionary heroes of the early days—the constraining love of Christ—seem too personal, too intimate, for a highly organized Christianity? Would the effort once again to fan into flame the missionary passion serve a purpose which the cultivation of a missionary intelligence and a missionary conscience leaves incomplete? Frankly, "out of the depths," and out of the buffetings of the cross currents of modern experience, many in America are crying unto him—this living Lord. They believe that "there is no other name." They discredit no organization, they decry no program, they would honor and arouse the church, but just now, with breaking hearts, they are asking for the vision of him—the Christ who lives. They believe in the throb as well as in the science of missions. They urge for themselves and for others that the warmth of a fervent spirit may go with the cool thinking of a clear brain.

There is no substitute for the missionary passion.

The burning heart of our compassion for the multitudes must be our passion for Jesus Christ, the Son of the living God.

It was the compelling power in the first century. The twentieth has found for it no substitute.

How the Silent Revival Works

The Two by Two Method of Evangelizing Put into Operation

LARGE evangelistic results are not easily obtained in New England. The Disciples of Christ and their plea are not widely known among the millions on the Atlantic Coast. A young, enthusiastic college lad came out of the West for work in religious education under Walter S. Athearn in Boston University. He became pastor of the Church of Christ at Everett, Massachusetts, while attending school. The young man is Homer J. Armstrong.

During the week of November 29-December 6, he led the church in the "Two by Two" plan. A big rally service was held on Sunday afternoon preceding the week's work, and this service, full of enthusiasm and devotion, proved to be the stimulating power for the entire week.

There were four nights of visitation. One hundred and six people attended the inspiration-instruction period each night from 7:30 to 8:00 preceding the week's evangelistic work. Forty-three teams of two each participated in the personal visitation on the prospects. There were 116 calls made on a prospect list of 150, an average of twenty-nine calls per evening, each team averaging three calls each. One hundred different homes were reached by the workers. The workers covered about 240 miles. There were thirteen additions to the church on the following Sunday; at least twenty prospects promised to come later, and are being followed up carefully. The week of service has given the entire church membership new vision, new passion and a deep experience.

THE First Christian Church, Winfield, Kansas, recently engaged in a union campaign of Home Visitation Evangelism under the leadership of Guy H. Black of Greencastle, Indiana. The whole community was stirred and the results are as good or better than could have been secured in a great union tabernacle revival. According to advance instructions, a prospect list was compiled with as much information as could be secured about each family. This data was all tabulated on cards. The visiting teams were selected and each person was asked to sign an agreement to be present at all instruction meetings and to give five nights to the work of the campaign.

Mr. Black conducted an instruction conference on Sunday afternoon and a mass meeting on Sunday evening, and on Monday the campaign began in full swing. For five evenings the workers met at supper conferences where needed instruction

was given and where assignments were made to the teams. Following the supper, the workers went out into the homes to do the work of evangelists.

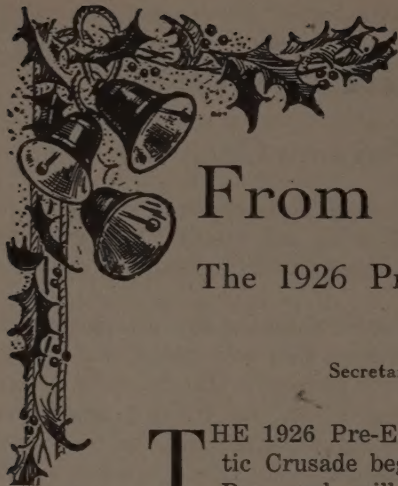
One of the greatest values of this campaign was in the transformation that took place in the lives of the "visiting evangelists." The First Christian Church feels that it now has thirty trained and experienced personal workers ready to broadcast the gospel message any time, anywhere. A permanent organization is now being worked out whereby the workers will go out one night a week to visit new prospects with the definite purpose of bringing them to Christ and securing their decision to unite with the church.

During the five nights of intensive effort our own workers secured the decision of seventy-four persons who signed for the Christian Church, and on Membership Sunday, under the inspiration of a glorious reception service, eleven others came, bringing the total to eighty-five. On the next Lord's Day seven others came, making a grand total of ninety-two.

THE First Christian Church, Lincoln, Nebraska, has twice used the Home Visitation Evangelism plan, sending out its workers two by two for interviews with prospective members of the church. The last campaign was held during one week in November. November 22 was designated as "All University Church" Sunday, or "Student Affiliation" Sunday. Harold Fey is the student pastor and with his help an accurate list of students who were members of the Christian Church, was compiled. It was found that there were about four hundred in the state university, most of whom had come to the university from the Nebraska Christian churches.

An intensive campaign of personal evangelism was carried on for three nights, Monday, Tuesday and Wednesday, using in most cases a student member and an older member of the church as a team. Ten teams were sent out each evening and during the three nights they made about 250 calls, interviewing students principally. Ninety-six decision cards were signed, some of them by confession, some by full membership, and others by student membership. On Membership Day, following the visitation, there were sixty-five to march down the aisle.

The church is more and more impressed with the value of this plan of evangelism.



From New Year's to Easter

The 1926 Pre-Easter Evangelistic Crusade Gets Under Way

By JESSE M. BADER

Secretary of Evangelism, United Christian Missionary Society

THE 1926 Pre-Easter Evangelistic Crusade began New Year's Day and will continue until Easter Sunday, April 4. In this period there are thirteen wonderful weeks. It is a time for soul winning. The goal is to win at least 1,000 additions per day to the churches of the Disciples of Christ.

Dr. Charles Goodell says, "We are the heralds of a passion, but we cannot be the heralds of a passion we do not feel." In other words, one must experience his religion before he can communicate it to others. He must have before he can give; he must know before he can tell. The blind man's creed was, "One thing I know, that, whereas I was blind, now I see." With this double thought in mind, the pre-Easter program will emphasize two things this year—personal devotion and soul winning.

The crusade program will be carried on by months. January has been a time for planning and preparing. February is to be a period for reaching and teaching. The month of March has been designated as a time for winning and saving. Easter to Pentecost will emphasize holding and using.

During January the emphasis was placed especially on attendance at the communion service each Sunday. It was called "Roll Call" month. In every Bible school, January was designated as "Whole Enrollment" month, striving to make every class 100% in attendance each Sunday.

Through February, it is planned that every church will join in reading the Book of Acts. There are twenty-eight days in February, and

there are twenty-eight chapters in Acts. "A chapter a day keeps the tempter away." Copies of the Book of Acts can be had through the United Society for one cent each for the paper cover, and four cents each for the cloth binding. Tens of thousands of chapters thus will be read each day.

IN a genuine evangelistic church every Sunday school teacher will feel that his or her duty is something more than that of entertainment or instruction in great moral and spiritual truths; that the position demands that the teachers shall not merely have the attention of the scholars and attach them to herself and the school, but that the supreme end to be reached is the committal of these boys and girls to a definite purpose to lead a Christian life, and that all teaching that falls short of this is unsatisfactory.

—WENTWORTH F. STEWART.

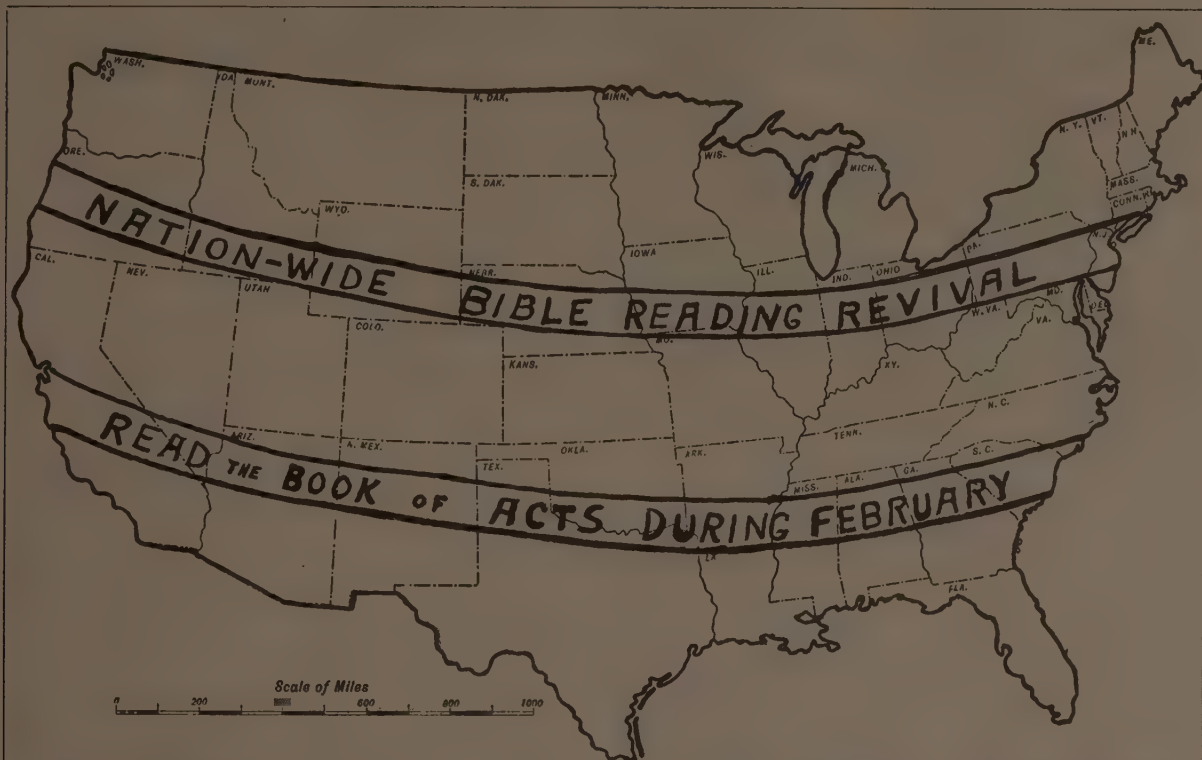
In connection with this, it is hoped that many churches will put on the Pocket Testament League plan, signing individuals to carry the New Testament wherever they go, and to read at least one chapter each day.

The Fellowship of Prayer booklet follows a unique and helpful devotional service. Beginning February 21, there is a brief devotional study for each day. Many churches will find it most profitable to order these booklets in sufficient quantities that each member may have one for his own personal use. The cost is three cents each or \$2.00 per hundred.

Much should be made of prayer during the whole pre-Easter period. The practice of prayer means the "tuning in" to the heart of God, when there can be a "listening in" for his messages. Of course, every church in the brotherhood will hold an Easter sunrise prayer meeting. The mission fields will join again with the home churches in this early morning service at six-thirty, thus girdling the globe with prayer.

Pre-Easter Plans for Soul Saving

The Friendly Visitation Plan. That church attendance might be furthered and prospects discovered it is proposed that each church use the "Friendly Visitation Plan," beginning February 14 or 21. This plan calls for the membership to



A CHAPTER A DAY

THE BOOK OF ACTS HAS 28 CHAPTERS

KEEPS THE TEMPTER AWAY. THE MONTH OF FEBRUARY HAS 28 DAYS.

visit one another in their homes. The contest idea is in it to add interest. One church of 800 members recently finished its visitation, and in one month reports over 5,000 calls made. The United Society has prepared special literature on this plan for the use of the churches.

Home Visitation Evangelism. A month or six weeks of the "Friendly Visitation Plan" can most profitably be followed by a week of "Home Visitation Evangelism." Big results follow this plan, as the article, "How the Silent Revival Works," in this issue of *WORLD CALL* will testify.

Evangelism in the Bible Schools. Two decision days are suggested for each Bible school—March 28 and April 4. To help prepare for this, there are five four-minute talks prepared by S. W. Hutton which can be used before the school, beginning March 7.

Special instruction classes made up of juniors and intermediates, who are not members of the church, will help prepare these boys and girls for their great decision.

The Bible school is an evangelistic responsibility. The spirit and passion of evangelism should possess every teacher. Thousands now in the Bible school will never be won to Christ and enlisted in his service, if they are not won this Easter season. What a responsibility! What an opportunity!

The Revival Meeting. Scores of churches will hold a revival meeting before Easter. Some will hold a meeting of one week's duration, and others will hold a longer revival. Some church will have an outside singer and evangelist and others will use home forces. The days of the revival meeting are not over. There is a spiritual stimulation and a community-wide effectiveness that cannot be secured by any other evangelistic method.

(Continued, page 60)



Planting and Growing New Testament Churches

Being a Frank Statement of the Where, When and How of This Important Work

By C. C. WARE

State Secretary North Carolina Missionary Society

A GREAT hue and cry has gone up from some quarters about over-churched communities in America. Doubtless there are many instances of the over-churched area, showing dissipation in money and energy and spiritual effectiveness. They are blots on the Christian landscape.

When, then, is there room in a certain community for a new church? Emphatically when the new church can serve that community for truth and righteousness as an effective unit. Less than half of our one hundred and ten million American people are even nominally Christian. How are these great hordes of our own people to be won to Christ? It must be done through the church; through the preaching of the church.

Judge Thomas C. T. Crain of the Supreme Court of New York says that the United States deserves the reputation of being called the most lawless country in the civilized world. He said that other men in his position quite generally regard religious instruction as vital to the preservation of the republic. The church of Christ then has a tremendous mission for the moral life of our country.

It is related that after that first bloody day at Antietam, Stonewall Jackson was making a personal survey of the Federal lines as he frequently did before delivering some mighty victory. As an aide he had General Stephen D. Lee, of Mississippi. Surveying a strategic portion of the enemy's artillery, Jackson said to his subordinate, "Can you take those guns?" Lee began to make some observations about the difficulties involved, and consequent losses. After a moment the great soldier repeated his question. But he could never get the unqualified assurance from his keen and fearless expert that the guns could be taken, so the second day's battle with a great issue involved was not fought. In the final analysis, the one question is

this: "Can this new church be built and sustained for Jesus Christ?" If it can, then the conclusion has already come—it must be built—it is the imperative.

We can not build a church of Christ where there is no material present or in prospect out of which

to build it. We mean that a real foundation, a solid base must be found; if not found, then created. There is a wonderful suggestion in the vision of Paul which determined his evangelization of Europe. The man from Macedonia appeared to Paul in his dream with a straightforward ap-

peal, "Come over into Macedonia and help us." This appeal reached Paul decisively because it came from an alert man, a man thoroughly awake to his opportunity, a live man who would challenge Paul with his red-blooded interest in what he was doing. We can beautifully orate and we can publish glowing proposals until doomsday about building new churches, and never build one that will last until we have truly converted children of God out of which to build it. It is the cold fact, and also a very stubborn fact, that we can never build a church out of people who do not want it. We can not build a church of Jesus Christ out of Laodiceans. Even God would spew them out of his mouth, saying nothing of the missionary who is merely human. It seems that many of the old established churches need to generate more loyalty to our faith in the souls of many who claim membership. A man and his wife came down from the Ohio Valley to one of our larger Carolina cities. They were Disciples of Christ. They had grown up where our movement is strong and popular and had come into a city where our fellowship consisted of but a few souls, a new born child of the mission board. The little group met in an out-of-the-way place, as frequently happens in like cir-

MINISTERS must no longer be mere preachers, in the sense of preparing and delivering sermons from the pulpit. They must educate their people for the work of Christ, and become their leaders and guides in their efforts to win the unconverted to his service. And the laity must learn to take up the message of the sacred desk and convey it to the families and to the individuals that are either standing aloof from the ministrations of the sanctuary or are living beyond the sphere of its influence. It is only in this manner that the mass of the unregenerate will ever be brought to Christ. —CHARLES FISH BEACH.

cumstances, and had nothing visible of which to be proud. Now this strong business man and his family who had come down out of the Ohio Valley did not affiliate. They went to a church of another communion. When I saw him, he said, "Oh, yes, we were brought up as Disciples; we'll come around eventually, of course. But now listen, you get a big lot on one of these prominent corners, put up a building that will adequately represent you in a city like this, get the strongest preacher available, then I'll come around and bring my folks and go to work with you." Now here was a strong man with compelling initiative and real acumen. Yet for lack of innate loyalty he could show no initiative in the church, which in the last analysis is the biggest business on earth. Since that day we have bought and paid for a "big church lot on a prominent corner" in that Carolina city and we have one or more units of the "adequate building," and the membership has increased to hundreds and the "strongest preacher available," but it came through the unbroken loyalty and splendid ini-



Sprague Street Church, Winston-Salem, North Carolina, erected through the unbroken loyalty of a small group of Disciples of Christ

tiative of the original group and the growing fellowship of others of like mind.

Another limitation in the expansion of the church grows quite obviously out of the limited means both as to men and money, as factors in Christian evangelism. When Bethany College started in 1840 it seems that a far more significant foundation was laid for the growth of our movement than was at that time understood by our brethren at large. In retrospect we can more satisfactorily evaluate this first educational establishment and the others which were subsequently inspired by it. We know our movement would have been hopelessly stunted without them. And if we had not gone into the home missionary business in 1849 it is quite certain now that a great part of our brotherhood would not be in business at all.



West-End Church, Wilson, North Carolina, a product of home evangelism

Yet with all this which should form an impelling vision of the hour, we find the selfish, forgetful church, in multiplied numbers, withholding gifts from the evangelization of their own land. The home department of the United Christian Missionary Society must adapt itself to the fact that Disciples of Christ averaged for the year 1924 but \$2.02 per capita for all causes represented by the United Society. To evangelize America for Christ requires a costly program. But if we do not meet the opportunities which are ours today in scores of fields, the delayed program of tomorrow will be much more costly.

Some of our American homes are obsessed with the mammon complex, and will have no children in them. It is not to be denied that children are expensive. Yet many of these childless homes end in dire tragedy and add to the mounting scandal of divorce. Sociologists say that the childless home adds to the danger of divorce; that on the other hand the presence of children is a positive constructive factor for the integrity of the home. Measured then by the best moral standard it appears that the very lack of children is the most appallingly expensive thing for such a home in the end. There is in this a striking analogy for the



Lumberton Christian Church, North Carolina, organized to meet the needs of an unchurched community

church. She may shrink from the sacrifice of pouring her energies and her substance into missionary service and in snug selfishness turn these resources to other ends. Then she drifts into temperamental bickerings, ungodly contentions, savage jealousies and destructive, academic quarrels until she is as far away from the New Testament church as the East is from the West. If the church, however, normally obeys the divine law, seriously undertaking to make other disciples, and becomes so burdened and thrilled with it as to escape the reactions of idleness, she is compensated beyond human understanding in the spiritual joy and everlasting pride she has in her children.

The planting and growth of a church is a vital process. There is nothing mechanical about it. Our Lord will prescribe no cut and dried formula. As to the number with which we should start he gives no specification. He says significantly, "Where two or three are gathered together there am I in the midst of them." When he talked with the Samaritan woman at the well he indicated for his church, in its ideal conception, a marvelous freedom as to place and numbers. Jesus with perfect propriety says things at one juncture that he will not say at another. Paul does a thing as the foremost Apostle at one place that he will not do at another. He practices the truth that a "foolish consistency is the hobgoblin of little minds." In short, if we can not build a church in one way, a way that we may particularly like, we must find some other way to build it. The one objective is to build the church.

The planting and growing of the New Testament church is the paramount service of the Disciples of Christ. The great nations of the world today have been great colonizing nations. America is great because she has colonized her own vast wilderness.

The church can win her great fight for God only as she administers and develops the colonies of her faith.

Tilt Up The Color Line

By ALVA W. TAYLOR

B LACK and White is not the only color line. Put 14,000,000 brown or yellow men where we have that many black men and the result will be the same. Some of us can remember the anti-Chinese agitation, and all of us know of the anti-Japanese legislation. Tomorrow it may appear along the Rio Grande. Wherever races meet, race prejudices spring up.

H. G. Wells says: "I am convinced that there is no more evil thing in this present world than race prejudice. It justifies and holds together mere baseness, cruelty and abomination than any other sort of error in the world." The attitude of a Christian toward men of another color is the acid test of his character. We have just enough religion to make us hate, but not enough to make us love one another," said Dean Swift.

There is a popular pseudo-science abroad that suits the post-war mind very well. It teaches the inherent superiority of the Nordic. The old Greek and Latin vaunted their superiority complex in the same way. Huxley said: "All science in relation to the race question may at times fall into a pseudo-science."

Scientific anthropology finds all such theories, together with the popular assumption of like kind, to be rooted in superiority complexes. A savage may possess them quite as well as a civilized Nordic. Our Lothrop Stoddards are the counterparts of the Prussian Kulturists.

Race prejudice is not inherent or instinctive; it is a more or less unconscious reaction against things different. True science agrees with Scripture that, "He made of one every nation of men to dwell on the face of the earth."

But we face a fact and not a theory. Here is our color line. It is tough and deep rooted. We cannot efface it in a day—how shall we deal with it? No more serious practical problem faces us. We have laid it down horizontally with the Negro underneath and the white man on top.

We must tilt up the color line. We must see that equal right and opportunity is extended to those on either side of it. There is no other way to live up to the Sermon on the Mount or the Declaration of Independence. Our slogan might well become—"No intermixing and no inequality."

Our present day use of the term "social equality" in relation to the Negro is a survival of the slave system. To be equal socially, i. e. before the law and before opportunity, cannot be denied under a Christian morality or a just democracy. Social intermixing is desired by the better men of neither race. The immoral have done the intermixing.

Equality of opportunity in earning a living, getting an education, going to and fro, before the law—in all those things that give man a chance in life—that is Christian, and that is just. The colored man asks justice only. To give it is the white man's duty; to use it well is the black man's opportunity.

Race Relations Sunday is to be observed on February 7. It is a day full of possibilities for "tilting the color line." All cooperating, it can be done.

A Tale of Cheyenne

The Romance of Starting a New Church

THERE is much of romance in the organization of a new church. It is an adventure in faith, hope and love. When it is done "way out West," the spirit and daring of the pioneer is somehow in it a little more than if done anywhere else.

Cheyenne, Wyoming, so a careful survey revealed, needed a Christian church of the New Testament order. The survey report showed that there were not only 10,000 unchurched people in a city of 17,300, but it also showed that there were many unidentified members of the Christian Church living in the city.

Nearly six years ago, in the summer of 1920, Mr. and Mrs. Charles Hannan were "Fording" through Cheyenne on their vacation. They looked for a Christian Church, but could find none. Ever since this talented preacher and his wife were in Cotner College, they had cherished a hope that they might organize and build up a congregation from the ground—building on no other man's foundation. After a splendid ministry at St. Francis, Kansas, they had come to Lyons of the same state. One day last June Jesse M. Bader, secretary of evangelism, came to the Lyons church and was entertained in the parsonage by the Hannans. Just casually they expressed to him their desire to build up a new church somewhere in the West. Instantly he brought his hand down on the breakfast table, fairly rattling the dishes, saying that the home department of the United Society had had in mind for some time the organization of a church in Cheyenne, and it was then and there decided that they were the ones to do it.

Arrangements were soon made with the Hannans to spend part of their vacation in Cheyenne, making a survey. When the survey report was in, a great need was revealed. Five hundred and twenty house-to-house calls were made on residential streets. Five days in calling from house to house disclosed thirty unidentified members of the Disciples of Christ brotherhood.

On October 1 Mr. and Mrs. Hannan shipped their household goods, and they themselves drove to Cheyenne in their trusty Ford.

The first thing upon arrival was to buy a parsonage. Many would have said, "We must wait awhile, and see if a church can be organized before we buy a house." But not so with this dauntless preacher-pair. They not only rented a house and moved in, but nailed up a sign which read "Christian Church Parsonage." All this before there were any services held. They went to win out and not to back out.

It was decided to begin the ingathering meeting October 18. Charles G. Stout, Diamond Jubilee evangelist, was to be the preacher during the revival. While Mr. and Mrs. Stout were coming through from Paonia, Colorado, in their car, the Hannans were busy calling, advertising and securing a place for the meeting. Fully three dozen places were looked into as possibilities where the meeting might be held. "No," was the word everywhere. The time for the beginning of the revival was close at hand and no place was as yet secured in which to hold it. Mr. Hannan passed the Schrader Funeral Home on the way down town one morning. He stopped in and, making his



Charles Hannan



Mrs. Charles Hannan



Charter members of the new Cheyenne Church

wants known, Mr. Schrader graciously consented to allow him the use of his beautiful chapel for the revival.

Sunday morning, October 18, Mr. and Mrs. Stout arrived after a hard automobile trip of five days through snow, wind and cold. They had traveled all night in a hard snowstorm in order to get over a mountain pass, fearful that if they did not get through then it would be impossible for them to get the car out before next spring.

There were twelve in the Bible school the first day; twenty-six in the morning church service. The revival continued for five Sundays. The Bible school kept growing, with a record as follows for the five Sundays—twelve, twenty-six, thirty-nine, forty-three, seventy-two. On the first Sunday following the revival, there were ninety-four present. During the meeting there was a splendid attendance at the night service, averaging sixty-six during the entire meeting, and seventy during the last ten days.

The total received in the four weeks into the membership of the new congregation was sixty-eight, twenty-two of whom were by baptism. The Monday night following the revival a "get-acquainted" service was held. Everybody was happy over the results.

Mr. Schrader, owner of the Funeral Home, graciously allowed the new church the use of his chapel without charge. However, those meeting in his chapel felt otherwise, and a splendid offering was taken one night. Mr. Schrader received it with the distinct understanding from him that the amount given would be returned when a new building was built by the congregation.

All the local bills incurred by the meeting, amounting to \$127.23, were paid by the evening offerings, and there was a balance at the close of the revival of \$9.56. The United Society paid the salaries of the minister and his evangelist for the four weeks.

On Wednesday night, November 18, the first mid-week prayer service was held with twenty-eight present and on Wednesday night December 3 there were fifty-two. Mr. Hannan is taking the new members through a series of studies on the duties and privileges of a Christian. Following this study, Mr. and Mrs. Hannan will conduct a teacher training class, and also a class in "The Art of Winning Folks."

The first missionary offering was given for home missions in the Bible school on Thanksgiving Sun-

THIS work of soul winning carries with it the greatest possibility for the elevation of character. Not asceticism, but activity is the secret of growth in Christ and the knowledge of Christ. Not the monastery but the manufactory may be the place of the greatest advance in the Christian life. Not in the convent but in the church is the greatest opportunity for spiritual culture. We are in the world to save others and by that very service we are bringing the best into our own lives.

—CORTLAND MYERS.

day. On that day also the new birthday bank of the United Society was dedicated when fifteen came forward with their birthday money.

The new church has taken its every-member canvass.

The single budget

plan is in use but two treasurers are used, one for current expense money and one to care for missionary funds.

There have been additions almost every Sunday since the arrival. On December 6 the membership had increased to eighty-four, and on the first Sunday in January the membership reached 100.

A lot for a building site will be purchased soon. There is a possibility that a portable building will first be erected.

On January 3 the church was formally organized and the charter roll closed. Elders and deacons were elected and ordained. On this day also a Bible school, a woman's missionary society and a Christian Endeavor society were organized and officers elected for each.

What has been done in this western city should be done in many other cities over the nation. With cities growing by leaps and bounds, and with thousands of people moving to new places, it is imperative that the Disciples of Christ plan to care for its members with church homes.

The Citizen and the Liquor Laws

HORACE D. TAFT, headmaster of the Taft School in Watertown, Connecticut, a brother of the Chief Justice, recently expressed his opinion upon an attitude toward the prohibition law which has attracted considerable attention. Mr. Taft was not an advocate of prohibition at the time of its adoption but he now contends that all talk of repealing prohibition is gratuitous and absurd.

Mr. Taft says: "Through the change in public sentiment, reasonable observance and enforcement of prohibition are coming in time. It certainly will take many years and they will be years of great moral and political danger. We cannot prevent the completion of the process, but we can shorten or lengthen this unhappy period as we do our duty or refuse to do it. There are two clear, logical answers to the question that comes to every citizen. One is, I will obey the law and help enforce it. The other is, let the country go to the dogs, I am going to have my liquor. Other answers, no matter how honestly used, are the result of clouded vision and twisted logic."



The Chinese Puzzle

A Few Facts in the Chinese Situation Which Make It the Most Fascinating and Most Perplexing Problem in the World

By W. R. WARREN



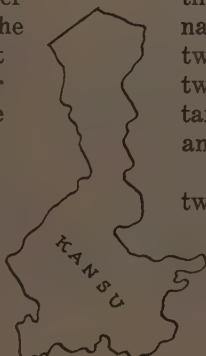
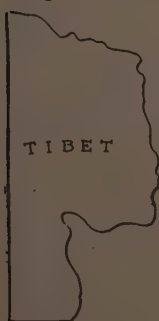
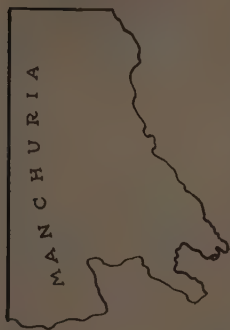
A DISTINGUISHED American educator who is spending her sabbatic year in the Orient was on the same ship and in the same hotel with us for several days. As we came to the table adjoining hers in the dining room for the last time she exclaimed, "Oh, Mr. Paul, I have only now discovered that you have lived in China for thirty years and are an authority on all of the things I should like to know about this wonderful country!" Alexander Paul's quiet answer was very much like the

one Dr. Macklin, President Bowen, Joseph Bailey or Dr. Gamewell would have given under the same circumstances: "I have lived in China a good many years, but I do not pretend to be an authority on so vast a subject."

To understand China, or even any particular

condition or person in China, one would need to know the history, the literature and the art of China for at least three or four thousand years. This is manifestly impossible even for the most astute and diligent Chinese, and tenfold more so for any foreigner. There are eighteen provinces in China proper and four more on the border that must be included in any comprehensive view of the country. In many important respects these are twenty-two nations, with twenty-two, or ten times twenty-two armies, tax-exacting borders and jealous officials.

There are at least twenty-two climates with as wide a range of soil, temperature, rainfall and products as North America shows from the Panama Canal





Mrs. Warren, Miss Alma Evelyn Moore and Dr. W. E. Macklin at a paper burner. The Chinese hold written and printed characters in such reverence that all scraps are cremated

to Hudson Bay. With agriculture of unlimited variety there are more than twenty-two major occupations developed and standardized through the centuries in each several city and township.

Six major religions: Taoism, Confucianism, Buddhism, Mohammedanism, Christianity, and ancient, persistent, underlying animism further complicate the situation, especially when one takes account of the numerous sects, cults, and varieties of each, and the intermingling of all. Finally, this infinitely complex mass of four hundred million souls has been thrown into a state of confusion and fermentation by the intrusion of European and American influences, political, social, economic, scientific and religious. This impact of the West upon the East would have made a great disturbance in any case, but the results have been doubly com-

plicated by the aggressive action of six foreign powers, England, Russia, France, Japan and Germany seizing Chinese territory and the United States joining them in claiming privileges of trade and extra-territorial political rights.

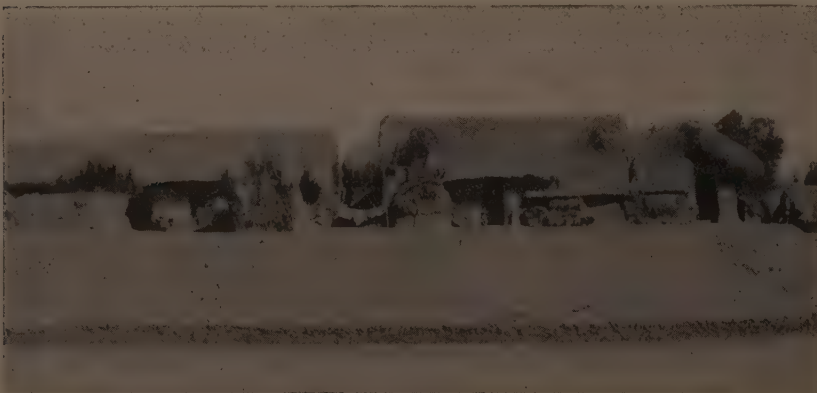
Through all of this confusion, and even strife that occasionally flares up into civil war, there is an amazing unity in China. Everywhere one goes each of the thirty thousand characters of their written language represents the same idea; the dialectic differences appear only in speech. For instance, the picture-sign for man is a sort of inverted "Y," but Canton, Hankow and Peking cannot understand each other when pronouncing the word. They can write to one another, but cannot converse together. Their literature is the same everywhere, but it takes many years of intelligent and earnest toil to make one sufficiently familiar with the characters in which it is written to understand it, while one picks up the speech unconsciously and as easily as any other tongue.

The patriarchal structure of family life is



That telegraph wires and scientific knowledge have penetrated the farthest outposts of the world is shown by this intelligent Chinese operator and his instrument at the inland city of Luchowfu

much the same throughout China. This does not mean that the grandfather arbitrarily dominates all of his descendants, but that every individual in the connection submits his will to the family will, which is largely determined by custom and tradition. More than anywhere else on earth, "There is a rod for the fool's back who tries to get ahead of his age," and his kin. On the other hand, the Chinese are wonderfully tolerant and even complaisant



Typical mud and thatch houses on a dike along the Chao River

in many respects. One of the hopeful signs of the hour is the shaking off of their constitutional indifference. It is really refreshing to find the coolies demanding more pay for carrying the burdens and pulling the 'rikishas, and Chinese Christians taking affairs of their churches into their own hands. On the other hand one's heart bleeds over the tragedy of exploitation and tyranny where the mass of the people are unable to read and thus are easily led astray by demagogues, and ruled by war lords.

There are more and better government schools than we had expected to find. The postal service also shows remarkable efficiency. We made only two short trips by rail and were surprised at the excellence of rolling stock, tracks and stations. Having made a start in these things China will inevitably do more and go further.

As one approaches Shanghai from the sea the smokestacks of factories, mills and power houses are the first signs of the city's location. The nearer view gives a sky line of splendid business buildings that would be a credit to any city in



Not in the cotton fields of Dixie, but on the University of Nanking farm. George E. Ritchie inspecting seed cotton

duction, just as it has in the United States and is now doing in Japan. On the other hand a professor in Nanking University who has made a special study of industrial conditions for many years assured me that hand labor is more than holding its own against factory production in China. That it is a grim struggle one cannot doubt after seeing how the silk weavers toil day and night while they produce perfect satins and gorgeous tapestries.

We respected the rural Chinese who refused to have either themselves or their water buffaloes photographed, lest the foreign machine take away their spirits, and we honored the chair-bearing city coolies who resented the suggestion that they be photographed in degrading service to the foreigner. China's spirit is still in her body and very much alive.



Men of the church on the Goulter compound, Luchowfu, who came to welcome the travelers

Europe or America. The streets of the foreign section, and many of the Chinese business houses continue and confirm this impression. Elsewhere in this same city are hopelessly crowded streets and squalid living and working conditions.

Much is said by some experienced observers of the coming industrial revolution in China, and of the certainty that the factory system will here supersede household manufacture and hand pro-



Li Hung Chang Ancestral Hall on an island in the Chao Lake

*God grant us wisdom in
these coming days,
And eyes unsealed,
that we clear visions
see
Of that new world that
he would have us
build,
To life's ennoblement
and his high min-
istry.*



*Not of our own might
can we hope to rise
Above the ruts and
soilures of the past,
But, with his help who
did the first earth
build,
With hearts courage-
ous we may fairer
build this last.
—John Oxenham.*

Helping Mexico See It Through

By MOODY EDWARDS

HE who determines the appointed seasons of the nations and the bounds of their habitation placed poor, pitiable, neglected Mexico beside the rich and prosperous United States of America, perhaps because he thought she would be better cared for. For more than a century Mexico has asked, like the Syrophœnician woman, that we come and cast the demon out of her children. We have said, "Let our children first be filled." But her continued insistence has given her some crumbs from the table and the demon is now leaving her home. There are still torments and revolutions to be sure, but they are signs of the conflict at his going.

Upon the Central Mesa of Mexico are a million people living in cities, towns and villages all conscious that they are living in a period of change. What it is, why it is and what will be the result, their limited experience and vision does not enable them to comprehend. They only know that some great changes are going on and that they are willing that a change should come; hoping that it might be for the better. Leaders rise and fall and with each wave they are drifting nearer the shore without perceiving it. Of course there are seers among them who are awake to the whole movement and wisely doing a heroic work among

their people, but they are all too few.

The evangelists of the Disciples of Christ are aware of the situation, especially of the religious current, and are taking advantage of their day of opportunity. Nine evangelists are threading their way through the villages and cities, each one working in a section of country all his own, from a permanent center. Such a method seems to be the most satisfactory for a number of reasons, chiefly because the evangelists have families for which they must have permanent homes. In the second place the smallness and poverty of the villages will not enable them to build up separate self-supporting congregations, but by combining the membership there will be a larger and stronger congregation arriving at self-support sooner, although it may be scattered over a larger territory.

Over a year ago a young man was visiting in one of our evangelistic centers and was invited by a friend to attend a religious service at the church. With mingled emotion of fear and curiosity he yielded and entered a Protestant church. He saw no mule heads on the pulpit as he expected to see, nor did his roaming eyes see any images of any kind that might be used in the worship. Instead he saw texts of Scripture upon the walls and a Bible upon the pulpit. He ex-

perienced a feeling of reverence while hearing the music and Scripture lesson. He saw the sincerity and simplicity of the worship. This appealed to him. A few months later he returned to the village on business and acceded gladly to another invitation to attend some special services that were then being held. The Lord touched his heart and the second night he walked to the front and made his public confession of faith in Christ as his Savior.

But he was not content. He wanted his people to hear the message, for as yet no missionary had arrived at his village. One of our evangelists later went with him and found several families curious to hear this new religion. Eighty-five listened until midnight to the first evangelistic message ever announced in their village. During succeeding visits the number of attendants dwindled as the curiosity passed and they began to understand more and more clearly that it was different from what their priest had taught them. A faithful group remained, however, and at the close of the first year seven persons had been baptized and others were interested.

Then came the time for a series of special services. The announced arrival of the evangelist with a missionary produced a stir among the Romanist forces of the village. Their little chapel that had been unlighted and un-



Room where the meeting was held. Stones piled up to keep the pigs out

visited for many days was now lighted and, in the absence of a priest, some of the faithful women gathered every evening to say their prayers before the image of the Virgin, hoping

with her help to bring failure to the proposed meetings of the "bolsheviks." A few of the "faithful" were worked up to a fervor that was ready to express itself in any form of muscular Christianity that the leaders might deem expedient, while many others were filled with a curiosity to know what the raving was all about.



Evangelist ready to baptize four in a baptistry made by digging a hole in the ground. The man is the one who sold his images and bought a hymn book

Fearing that someone might cause trouble the people selected for the meeting a home near the center of the village but situated well back from the road among the cactus. It was a room about eight feet by nine, made of the national building material—adobe. This reduced space was further lessened by a pile of lime in one corner. The family had moved the furniture out, consisting of a soap box where they kept a Bible, some tracts and a hymn book. There was also a bottle of beans and one of corn that they were keeping for seed, a grass mat, a few old clothes and a large Mexican knife hanging on the wall. The cooking was done outside, so the jars on the charcoal fire were not disturbed.

At dark the members began to gather. For an hour or more they sang together the hymns they loved while the small number at the beginning increased to about thirty persons, all snugly gathered in this space of eight by nine—less the



Group of Christians and their children gathered for Bible instruction. The man at the right is a colporteur

pile of lime. We had to be inside because the laws of Mexico prohibit religious gatherings outside. I had to stand backed up in a corner with only room enough to put one foot down at a time without contesting the rights of preoccupation with some one's bare foot. The other foot was planted against the wall behind me. By a dexterous shifting I could change once in a while to the other foot without disastrous results.

The candles were cut into short pieces in order to serve more persons and, as soon as the singing was over, all except one were put out for the sake of economy. With a flickering, smoking candle held by my face and the Bible in hand, the lesson began. Perhaps it was about the Lord's Prayer, perhaps it was a parable or some part of Acts that was appropriate. From time to time I had to squint at the blurring words in the pale light, but most of the time I was peering out into the dark room at the faces faintly visible, the smoke of the candle almost choking me at times. As time went on the air became stifling. The germs of a dozen diseases were floating about. The only reason I can give for not catching something or everything in such conditions is that the germs are dead, not being able to live in such foul air.

For three hours the lesson continued as the perspiration rolled down my face. The only interruptions were when some man or woman near the door would crowd out to take a smoke for a few minutes and then crowd back inside. Dwelling much, repeatedly upon the truth that I was attempting to impress, I would imagine a degree of success when someone would break into my "therefore" with such irrelative questions as to whether it was true that when the priest put salt in the mouth of the infant he baptized, that this salt became faith and that by this means they were saved from Adam's sin; if it was true that the Protestants do not believe that the Virgin is the mother of God; if it was true that the Holy Spirit comes down every day in the form of a dove and putting its beak in the Pope's ear gives him God's instructions for the church; if the Protestants do not worship the head of a donkey in some countries; and a few other "enlightening" questions of this nature. Many of the members knew the foolishness of the popular ideas about Protestants but they wanted to hear the answer for the benefit of some new person present or so they would

have an answer for others who would ask them.

By midnight the preaching service was over and the singing began again. By one or two o'clock they begin to pass out and the two tired evangelists rolled themselves in their Mexican blankets and lay down on the ground in the same room for a good sleep. There is no better cure for insomnia than a preparation for bed such as this. During the rest of the night those small reddish insects that do not sing or fly were sampling Protestant blood but neither their bite nor their tickle was noticed.

Such is the visible side of a typical revival meeting. But I would like for you to see the spiritual currents under all this; with what interest they listened to all that was said. The superstitions that formerly made them fearful of a terrible God gave way to confidence in a loving Father. They were solicitous that their friends should know this new truth and frankly with tears in their eyes they would repeat to their friends and families what they had learned. Bible study and hymn-singing became a passion with them. A new world dawned.

As a result of that meeting several persons made the good confession and were baptized. Among them was a father whose son was already a member. About two weeks before the meeting the evangelist

visited him. The old father knew that the Protestants did not believe in the pictures that the Catholics had on their walls. He too had lost confidence in their power to provide and protect the family, and was ashamed to have them up when the preacher arrived. He was somewhat more wealthy than the rest of his neighbors and could afford the protection of fourteen of them. Four were wax images. He took the ten paper pictures from the wall and burned them. The four wax images he melted and selling the wax bought a hymn book and is now singing hymns from the book purchased from the sale of the wax of his former gods.

This is the way the gospel is penetrating into the most remote parts of the country. Little beginnings grow. Where this meeting was held the people are now planning to build a small adobe room in which to hold services. They now have a small Sunday school and one of their young men has gone out to the surrounding villages selling Bibles and giving out tracts. Thus Mexico is passing out of the darkness into the light.



What of the future for Mexico's youth?

The Friendly Visitation Plan

By CLIFFORD A. COLE

Pastor Glendale, California, Christian Church

IN most communities today there is one particular thing which needs to be constantly emphasized among church members. It is the matter of a better acquaintance and a more intimate fellowship. The success of any enterprise a church wishes to engage in depends largely on the proper atmosphere. No evangelist hopes for a large ingathering until he has created a holy enthusiasm and revived the passion for winning others to Christ. No church can hope to advance as a whole until the members know one another. Many problems which are ever before us would be dissipated if we knew one another.

If I knew you and you knew me,
'Tis seldom we would disagree;
But, never having yet clasped hands,
Both often fail to understand
That each intends to do what's right,
And treat each other honor bright.
How little to complain there'd be
If I knew you and you knew me!

There came to the writer two years ago an inspiration to use a unique acquaintance contest which was used by the Kiwanis Clubs of our district with wonderful success. The plan was adapted to our local church field and without any extraordinary effort on the part of either the preacher or other church leaders resulted in our membership of 600 persons making about 14,000 calls on one another in six weeks. The results of such a visitation were wholly unexpected. We had not thought that scores of backsliders and lukewarm members would be brought back; that undiscovered talent would be harnessed to our work; that our attendance would at once be greatly increased at all meetings; that men and women would be encouraged to go out practically unsolicited to win others to Christ, and that other churches would demand that we tell them about it, and using it would declare it to be a "boon" to them in their work.

The plan is simple. The membership of a church is divided into two equal parts with a general manager over the whole visitation and a manager over each division. These divisions are then divided into equal districts with a district manager over each. The districts should have about twenty-five families

each and the calling is done among these twenty-five families, each district keeping within its own membership. Each member within the district will, therefore, call upon about seventy or eighty other members. A card with these approximately eighty names is furnished each caller and on this he gets the signature, in the home, of every member of the home. All districts are calling at the same time and will naturally vie with one another, as will the two divisions. With the managers as a governing body and with a time limit of from four to six weeks it is interesting to see how the thing will gather momentum. It is specifically urged that the calling is for acquaintance and for promoting the building up of the church. All are urged to talk about the future program of the congregation. When that program becomes the order of church life, there is no question about its success. Everybody knows about it and all work as a family to accomplish it.

A LOCAL Presbyterian church of 1,450 members asked us to explain the plan just a year ago. Listen to the words of the executive secretary of this rather staid congregation: "As to results, it yielded some slightly over 30,000 calls in four weeks. Four hundred and fifteen people turned in 100 per cent cards. Sixty per cent of the 1,450 names listed on the cards did some calling. One man completed four cards. Briefly the results are:

1. Hundreds of people got acquainted with other members who lived in their neighborhood. It thus raised the morale of the whole church.
2. It was a great reception for the new members who had just joined the church.
3. It developed a lot of prospects for membership at next communion, many of whom took cards to get in the visitation campaign, even before they became members.
4. Found the sick and shut-ins.

5. Healed over old sores.
6. Answered the criticism, "Calls are only made in the church when they are asking for money."

7. We got fine reaction on what the

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The Signs of the Times

By CHARLES L. GARRISON

Pastor Jefferson Avenue Christian Church, Danville, Virginia



TO certain religious leaders of his day, who came "desiring a sign," Jesus said, "You cannot discern the signs of the times." Simple, unlabored statement, but what a terrific indictment!

Are we discerning the signs of our times? Do we invariably put the major emphasis on major matters, or are we, too, guilty of straining at gnats and swallowing camels? Are we building sanely, solidly and with immense joyousness? Are we sometimes found working at cross purposes with forces that are essentially friendly, and now and then in league with agencies that are actually hostile? Are we engaged in a telling fight against the powers of evil or are we beating the air?

Religious leadership must discern the signs of the times. Indifference here, mere guesswork or sheer blindness, is fatal. There are other important qualifications, to be sure, but knowledge of the times—true insight and vision based upon surveys, analyses and laboratory methods—is essential to real progress. Any candid effort to interpret the signs of the times is important business. Consider certain signs of our own great times.

This is an age of new liberties. Kingship and autocracy have had their day. Thrones, crowns, scepters and the purple robes of accidental royalty have lost their potency and charm. Feudalism is dead.

This age of new liberties has not come suddenly and without cost. It began with the Renaissance of the fourteenth century, when the sad and gloomy idea of man's impotence and decadence gave way to the larger, truer thought of man's inherent dignity and the worthwhileness of life. It was as if a dead weight had been lifted from the soul of humanity. Two centuries later came Luther, religious emancipation and a new age.

The religious liberties are increasing daily. Priestcraft and all that mass of ecclesiastical solidarity resting upon coercion, superstitious fear and extrinsic authority, is breaking down. People no longer sit in quiescent imbecility while others weld iron collars about the necks of their souls.

Intelligent people of our day are not going to be pitchforked or scared into the Kingdom of God. You can educate them into it and you can love them into it, but you cannot pull them in. Jesus did not thrust religion upon the people of his day and he did not recommend this policy to his disciples. He talked quietly about the abiding values

in life, expressed in perfect form the great ideals and principles of righteous living, practiced the presence of God, and invited everybody to enter the circle of his friendship by doing such things as he did. The essence of his gospel was a new spirit, a new heart, a new attitude. It expressed and renewed itself in worship, but it did not stop there; it charged and glorified every day, every place, every contact, every task. There was nothing forced, nothing artificial, nothing of a prescriptive nature. It sang as the lark sings, for the sheer joy of it; and it expressed itself in service, for that is the way of the love of Christ in the heart of a Christian.

This is an age of new liberties in education, in art and in letters. Our educational methods have not attained the fruitfulness which we yet hope for, and in all the realms of modern art we are indubitably getting much that misses the mark of finality and perfection of speech and form; but, at all events, medieval curricula and arbitrary canons have been cast aside. Everywhere the human spirit is free; and freedom is the breath of culture, the atmosphere in which creative art lives and works.

THIS is an age of new instruments, forces and appliances. Invention has come upon its golden era. Almost every day supplies its marvel of ingenuity. We are saving time, prolonging the average life of man, multiplying tools and luxuries, taming the chaos and bringing the East and the West together. The spirit of invention is prolific, untiring, amazing in its achievements.

Invention has added neither wings nor weights to man, but it has enormously pushed out the borders of the provinces of good and evil to which man has ever had unhindered access. In an age of material advancement more notable than any other age—more marvelous than all preceding ages rolled into one—what is the spiritual status of man? Can he master this modern machinery and make it minister to life, or is he a misguided Frankenstein now threatened by a monster of his own contriving?

That man who sees no intimations of danger on the skyline of today is a very poor discernor of the signs of the times. If our new liberties and our new instruments exhausted the category of our present day achievements, we might just as well close our survey of the signs of these times with



a wail of despair. But this is, let us thank God, an age of new hopes, new loyalties and new confidence.

Within the last three-quarters of a century the mental, spiritual and vocational activities of man have been quickened and exalted by the emergence of a new hope. It is involved in the progressive conception of life—our very positive belief in the possibility of man's betterment. The philosophy of history, the spirit of science and the core of Christianity, as now conceived, may be condensed into a single phrase—progress. History is no longer thought to be a monotonous movement in never-ending cycles. The true story of human life on this planet exhibits a movement forward. The stimulating influence of a new cosmic hope has transformed the sciences and given us a deeper, richer understanding of the essence and power of the gospel of Christ.

The expectant spirit of our day pants for a more complete life for the individual and for society as a whole. It believes very deeply in a coming kingdom of good will, social justice and constructive cooperation. It assumes that a more abundant life is not only desirable but possible of attainment in this generation. But it does not believe for one moment that this millenium is coming automatically; on the contrary, it knows full well that every step of substantial progress in this world has to be desperately fought for and stoutly defended against all manner of comers. The old fatalistic assumption that the world is hopelessly involved in evil, so that about all we can ever hope to accomplish is to pluck a few brands here and there from the burning, is now discredited. The minds of men everywhere are open, their spirits plastic, their hearts eager.

WAS there ever a time in the long history of the church when conditions were so favorable for an advance along the whole front? We have the scientific equipment for controlling life, and we have this great new spirit of progressive hope—all of which constitutes the finest and most abundant material for master-builders of our day who are building on the rock Christ Jesus.

Thoughtful persons, both in the church and out of it, are frankly saying that the world cannot be saved by machinery alone. There must be an un-failing supply of power to make the wheels go round. This progressive hope of which we have been thinking is beautiful, but there must be the will and the wherewithal to make the dream come

true. Seed corn may be carefully selected and the soil deeply stirred and fattened by nitrates and phosphates, but crops will not grow unless there be sunlight. He is the light of the world, and apart from the sunshine of his righteousness there can be no growth in the souls of men.

And here is the church's opportunity—difficult in some ways, but in all the circumstances of it the most alluring of all the ages. What a time for preaching, for Bible school teaching, for lay leadership of sincerity and true insight! And our spiritual power house is right where it has always been—in the Christ who bore his cross for love's sake, and the old symbols and doctrines of the church are just as valid and essential and full of meaning as they have ever been.

ANOTHER encouraging sign appears in the splendid new loyalties of our day. Group interests are leading men to cooperate as never before, and the sympathies of men are becoming broader. The apostolic doctrine of Christian stewardship, so long neglected and forgotten, has been rediscovered and given fresh emphasis. A new loyalty is leading men and women to pour out their treasures of money and life in a new way.

The greatest danger confronting the church is not in objective mountains of difficulty looming before us, but in our limited appreciation of the spiritual resources at our command. The tasks are so many, so vast, so fascinating; and our faith is so small!

In these big and adventurous days there is imperative need of spiritual prowess. Men are burning out their lives for money, and for crowns that fade they are taking desperate chances; why not do the unusual for God and his kingdom? A soft and easy-going Christianity is unsuited to the temper of our times. Everywhere there is the feeling that the world cannot save its soul apart from the love that leads to altars. This is the day for epic interpretations of Christianity, for bugle blasts, for zeal that burns. People are living on high places these days, especially our young people. The youth of today is not asking for soft jobs. Our young people are waiting to be led up the high hill to the very top, from which may be pointed out to them the land of promise with the City of God in the midst. Dare we go with them up the hill or shall we let the gods of this world take them up?

The more clearly we discern the signs of the times, the more keenly do we feel our need of God.



Queen of the Caribbean

By C. M. YOCUM

Mr. Yocum returned in October from a trip to Jamaica made in the interest of the survey work

IN the days of the Buccaneers, old Port Royal, Jamaica, was said to be the richest and wickedest city in the world. Whether or not this reputation was deserved, we do not know. Three things we do know, however. One is that in 1692 Port Royal sank suddenly beneath the waters of the Caribbean Sea as a result of a severe earthquake which in other ways also changed the topography of the eastern third of the island. Another is that in the days of the pirates, strange history was written in Port Royal. Jamaica had been taken from the Spanish by the English in 1655. Sir Thomas Modyford was governor. In 1670, he gave to Henry Morgan, a noted pirate, a commission which authorized him to sail across the Caribbean and attack the town of Panama. With 1,200 men, Morgan victoriously sacked the city and carried away twenty-five thousand pounds sterling in loot. As a result, Sir Thomas was called back to England a prisoner for exceeding his authority in granting Morgan a commission, while Morgan was knighted for his brilliant success. The third thing we know is that, although the mystery which once was connected with Jamaica as a rendezvous of the pirates is gone, its magic beauty and mystic attractiveness remain, fully justifying its title as the Queen of the Caribbean.

Topographically, Jamaica is a mountain range protruding out of the azure crystal waters of the Caribbean Sea, its principal peak lifting its verdure-clad form 7,360 feet above the sea, just twelve miles back from the coastline. Though rugged, these mountains, cut by innumerable valleys and

adorned by graceful waterfalls, are clothed in luxuriant verdure of vivid green, enlivened by flowers and foliage of gorgeous coloring. The broad, sweeping banana leaf, the graceful bamboo plume, the majestic palms, mingling with ferns of a variety of size and color almost beyond belief, conspire to cover every rugged crag as well as every lovely valley with a cloak ornamental as well as useful.

The people of Jamaica are of that race so accurately described by Joseph S. Cotter, Jr., youthful Negro poet of Kentucky, as he proudly boasted of his African origin:

But love the blood of the kindly race
That swaths my skin, crinkles my hair,
And puts sweet music into my soul.

Originally, Jamaica was peopled with a band of sixty thousand peaceful Arawak Indians, the same tribe as now inhabits British Guiana. Fifty years after the Spanish took possession of the island, all the natives had been exterminated. Later, African slaves were brought in, that the work on the large plantations might be done. Today, seventy-six per cent of Jamaica's population is black and eighteen per cent is colored (mixed black and white), the others being East Indians, Chinese and white folk.

To describe the manner of living of the Jamaicans would require a volume. To say that they live in modern cities, having electric lights, trolley cars (trams), a sewerage system, hospitals, schools, etc., would be true, but not the whole truth, for while Kingston and Port Antonio may be thus described, not more than one in seven or eight of the Jamaicans live in these centers. To say that they live in thatched and wattled huts, made of platted bamboo, plastered without and within with mud and roofed with grass, with no floors, and often no windows, would also be true, but not the whole truth. The fact is, these are the extremes with many gradations between. In 1911, there were 150,000 married couples in the island and only 91,183 houses properly roofed and floored.

To say that modern motor cars hum and honk their way around the graceful curves of the beautiful macadam roads maintained so splendidly by the government, would be true, yet by no means do all the Jamaicans travel in such luxury. The usual mode of travel other than the railroads which traverses the length of the island from the southeast to the northwest, and reaches also from Kingston on the south to Port Antonio on the north, is



Yes, Jamaica has them

on horse or mule back or by foot. Along all the roads leading to the centers, one always sees, and especially on market days, hundreds of women and girls carrying huge baskets of produce on their heads, swinging along with a graceful yet peculiarly sweeping stride, often driving donkeys well laden with produce, ahead of them. It is said that the women of Jamaica always do the trading and carry the pocketbook. Few husbands would think of selling or buying anything except after careful advice on the part of the wife.

A dozen different communions maintain missions and mission churches in Jamaica and nominally there are no pagan religions there, although African animism persists. Belief in spirits is quite prevalent.

Thousands of people in Jamaica put more faith in the "Obeah Man" (witch doctor) than in the accredited physicians, believing as they do that there is no sickness or death except such as is caused by the visitation of evil spirits.

It has been stated by those who know moral conditions in Jamaica, that there is not a virgin over fourteen years old in the island, but this is a gross exaggeration and manifestly unfair to the thousands of upright folk, both young and old, whose Christian lives are above reproach. Perhaps the quotation referred to was only meant originally as an exaggerated way of saying that the moral standards of the masses are very low. Government statistics reveal the fact that seventy-two per cent, or almost three out of every four of the Jamaicans, are illegitimate, and inquiry among the average folk shows that indiscriminate relations are considered perfectly normal and are not looked upon as reprehensible.

Educationally, let it be stated that there are 690 elementary schools in the island, with a total enrollment of 99,956, and an average attendance of 61,447. In addition to these, there are 16 secondary schools which correspond to our high

schools in the United States. The total enrollment of these schools is 1,716. Of the 690 elementary schools, only 113 are, strictly speaking, government schools. The others, though subsidized by the government in many cases, are maintained by churches or otherwise. In 1911, the government census showed that fifty-three per cent of the people were literate, while the 1921 census showed that there had been a loss in literacy of seven-tenths of one per cent. This fact is somewhat disquieting for, in the ten years preceding 1921, there should have been a marked decrease in illiteracy.

It was in 1858 that mission work in Jamaica was begun by the Disciples of Christ. In that year, the American Christian Missionary Society sent J.

O. Beardsley to Jamaica. He was one of the three first missionaries sent out to the foreign fields by the Disciples of Christ. In 1866, because of financial conditions arising out of the Civil War, the work was discontinued, to be taken up by the Christian Woman's Board of Missions in 1876. At the present time we have twenty-six churches in Jamaica and maintain five other preaching points, with a total membership of



Typical Jamaican mountain home, "thatched and wattled, made of platted bamboo, plastered without and within with mud and roofed with grass, with no floors and often no windows"

3,515 and a sphere of influence reaching 20,000 people. In the last census, 20,000 Jamaicans stated their preference for our churches, though not actually members of them. In the past year, 286 were baptized and 171 received by letter or statement into our congregations. During the past four years marked progress has been made along the line of self-support. Last year our churches paid \$2,975.00 toward their own expenses and gave \$1,052.24 for missions outside the island. We have nine Jamaican ministers and two Bible women at work on the field. These folks are most capable leaders, most of the ministers having been trained in America. They are held in the highest esteem by their congregations and are successfully leading their people in things spiritual. While our oldest church in Jamaica is the Duke Street

Church in Kingston, Torrington Church, just outside the city limits of Kingston, and a child of Duke Street, has outgrown her mother, having more than 600 members at the present time. Under the splendid leadership of her Jamaican pastor, she has recently added a very splendid addition to her church building and is looking forward to still greater enlargement. Connected with our churches on the plains (Kingston and its environs) are a number of business men of splendid type. They are capable Jamaican gentlemen of intelligence and character and are giving themselves in excellent manner to the services of the church. Several of them take their places most acceptably in the pulpits on stated occasions, releasing the missionaries for their work of supervision over the other churches.

In the rural churches, picturesquely nestled away among the mountains, lay leadership is also being developed. In one such church an elder, who is also a school teacher, conducts services in the church on the Sundays when the missionary is preaching elsewhere, and oftentimes when the missionary has

charge of the service at his (the school teacher's) own church, this school teacher-preacher mounts his trusty steed and hies away across the mountains to preach for a struggling congregation which is much in need of his ministrations. The wife of the elder, cultured and capable, helps him in his school work and is president of a live woman's missionary society.

Nine schools are conducted under the supervision of those

connected with our mission. These schools assemble and do their work either in our church buildings or in buildings erected for the purpose by the mission. In only two cases are these schools conducted in buildings erected on property separated from our church property and these too are under the supervision of our workers. In all but three of these schools, the government provides the teachers' salaries and pays a nominal rental on the building. It also helps on repairs and enlargements, but the management of the schools is in the hands of our workers who employ the teachers, and in general superintend and conduct all the schools. The teachers employed must of course conform to government requirements. Thirteen teachers and helpers are employed and the student enrollment is 880. As in our other fields, so in Jamaica, the purpose of these schools is not

simply to train the intellect, but to give opportunity for Christian contacts, to build Christian character through systematic training and to raise up workers for our churches as well as Christian leaders in every walk of life.

While the days of the Buccaneers are past and old Port Royal rests beneath a peaceful sea, and the haunts of the pirates are gone forever, yet Jamaica's charm remains and Jamaica's human assets, the most precious by far of all the wealth a nation can possess, invites our continued help in transforming Jamaica's character into a condition as royal and as charming as the "Queen of the Caribbean."



Mr. and Mrs. L. M. Matson and Mr. and Mrs. S. H. Bartlett at the entrance to a natural tunnel near Cana River Falls, Jamaica



Manning's Hill Christian Church, Jamaica



Charles Shirley, pastor of Lucky Hill Church, and his splendid family. He is a product of Southern Christian Institute and Eureka College

A Halloween Trick That Served The Lord

By C. F. CHEVERTON

Professor of Religious Education, California Christian College

ONE Halloween night some boys stole the sign from the front of a "Cold Storage Plant" and nailed it to the door of a certain lifeless church.

The next morning as people passed on their way to work some laughed at the "good joke"; a few overly-sensitive persons implored the wrath of God to fall upon those who would so "desecrate the house of the Lord"; while some, of a more thoughtful nature, declared that "for once the mischievousness of children hath wrought a good work in Zion."

Reporters and photographers of the city newspapers were soon on hand to spread the "good news" to the critics and the jokers of the community. The incident became, for the day, the chief topic of conversation. And in the minds of the more devoted members of the church it remained a challenge, whether from God or from the underworld they did not know, demanding upon their part some thoughtful and concerted response.

A week passed, and the time for the meeting of the official board arrived. The elders and deacons assembled in their accustomed place. The pastor prayed. The minutes of the last meeting were read and approved. And Deacon Blank, unable to restrain himself any longer, arose to his feet.

"Mr. Chairman," he said, "I am heartbroken over the disgrace that has been heaped upon this church during the past week. And I believe that some action should be taken immediately to reprimand the boys who have been the cause of our trouble. I move, therefore, Mr. Chairman, that a committee be appointed to find the culprits and see that they are prosecuted to the full extent of the law."

The chairman called for a second but none was given. The remaining members of the board looked nervously at the floor. A long pause. . . . Then the chairman arose and said, "Men, I have learned a lesson."

"You mean," half-shouted the impetuous deacon, "that you will not favor—"

"I mean," replied the chairman, "that while some have been able to find their sermons in 'stones and running brooks,' I have found mine in the sign that those reckless but not ill-meaning boys nailed to the front door of this theological cold storage plant."

The room was silent.

"For the last fifteen years I have been an elder in this church," continued the chairman. "But during all of that time I have done nothing but attend the services of the church, pat the preacher on the back, compliment him on his sermons, call on the sick occasionally, invite a few people to attend the church, help to raise the money for the preacher's salary and attend the meetings of the official board. And," he continued very slowly, "If you will allow me to say it, I imagine the rest of you have not done very much better."

"You are right," they nodded in unison.

"Yes," said Deacon Blank, "I guess you're right." Then, as the new idea took fire in his heart, "Maybe God sent those boys just to show us how lazy we are. I make a motion that we do something immediately to warm up this old church. And while we're at it, let's warm up the whole town."

The deacon sat down with nervous hesitation. The other members of the board agreed with him in spirit, but they saw no particular point in his motion to second.

AFTER a somewhat awkward delay, the pastor arose and said, "Men, I want to tell you a story that I believe has a direct bearing on the problem of the hour. When I was a boy I often got up in the morning with my older brother and watched him as he made the fire in the kitchen stove. There was something fascinating about the whole performance; first the laying of the paper in the bottom of the grate, the placing of a layer of cobs on top of the paper, then the wood on top of the cobs, and over all the smaller and larger chunks of coal; a lighted match touched to the paper, the fire blazing quickly up through the cobs, more slowly through the wood and then still more slowly about the coal, until by the time the coal was thoroughly afire we found that the room was warm.

"But there was one thing about the performance that I could not understand. I wondered why my brother insisted upon using coal, when the cobs, if the stove were filled with them, would burn so much faster and warm the room in half the time that it took with the heavier material.

"One morning when my brother was away, I found the answer to my question. It was my job to build the fire. I determined to show the folks how quickly it could be done. I put about twice the usual amount of paper into the grate and then filled and stuffed the remaining space with the driest cobs that I could find. I struck a match and touched the blaze to the paper. Of course, you know what happened. Within a very few minutes the stove was warm, then hot, then red hot, and the chimney became so fiery red that I thought it would surely set fire to the house. I cried aloud for help, and my father and mother seeing the difficulty, came running into the kitchen, turned off all the dampers, threw open the doors of the stove, and in a very few minutes, hardly longer time than it takes to tell it, the fire went out and the room was cold.

"I want to say to you frankly that I believe the trouble with this church lies in the fact that we have had too many cob fires. We have made the mistake of trying to keep the spiritual life of our people warm by excitable revivals when we should have been building a constructive program that would run through, and develop, the entire life of the whole church three hundred and sixty-five days during the year.

"**S**TATISTICS show that the moral conditions of our country today are worse than they have ever been before. According to the United States census an outlaw army of more than a million armed thugs, degenerates, murderers, rapists and thieves are now in actual possession of our country. Statistics from another source show that lawlessness among boys of sixteen to twenty-one years of age has increased fifty per cent during the last two years. There are more boys in prison at the present time than ever before.

"Do you know what the church is doing to meet this deplorable situation?" asked the pastor.

"In our own city there are, as you probably know, 20,000 children and young people in our public schools, but three-fourths of these, a total of 15,000, are attending no church or Sunday school, and it is safe to say that most of them are receiving no religious instruction in any other institution. And the majority of those who come to Sunday school are being instructed by teachers who have had practically no preparation for the responsibility that has been placed upon them.

"Is it any wonder that the world is cold and hard and cruel? Too many cob fires, and not enough effort on our part to follow the slow, painstaking, educational method of Christ, who spent his time not in shouting and exciting his hearers, but in teaching and training and sowing the seed."

"I agree with you completely," said the chairman. "In the department store, of which I happen

to be one of the owners, we hire a manager who is responsible for the work of the entire store. We hire clerks to sell the goods to the customers who come into the store. And we also hire a man who stands between the manager and the clerks, an expert salesman who makes it his particular business to increase the efficiency of the clerks. He calls them together between working hours and inspires them to better effort. He explains to them the value of the goods that they are to try to sell. He tells them about the different characteristics that they will find in different groups of people and drills them in the best methods of meeting and making sales to these varied types.

"We members of the corporation furnish the money. The manager sees that the proper goods are purchased and that the business is kept running in a way that is consistent with the ideals of the owners. The expert salesman upholds the ideals before the clerks and shows them how to sell the goods. As a result of such a system we have built a successful and useful business, while others who have depended upon sensational, 'cob fire' methods have flashed for only a short time and then gone out.

"Now as I see it, Mr. Pastor, the members of this church are a mighty corporation. You are the manager and the teachers and other workers are the clerks. What we need (how strange that we as business men did not see it before) is an expert salesman who really knows how to train our teachers and our workers so that they can sell the gospel to a careless, uninterested world. Are there any such experts as I have suggested?

"Yes," said the pastor, "there are such men and women who have spent four years (and in some cases six and seven years) in college preparing to do the very work that you have suggested. They know how to pick the best teachers, how to inspire them for their work, and how to train them to become more successful salesmen for God. They are called Directors of Religious Education."

"Can they do what they claim?" asked the impetuous Deacon Blank.

"They are pioneers in a new field," answered the pastor. "But already hundreds of churches have been blessed by the boundless enthusiasm, the power of leadership, and the consecrated expert advice in the field of training of Christian character that they have brought to their task."

"Then I move," said the deacon. "that we employ a director of religious education, and if you think that he can help the teachers and workers of this church to keep the children and young people on fire for God, I make a motion that we get him at once."

And that is why in a certain church some of the members still delight to speak of "The Halloween trick that served the Lord."

The Case Against the Church

As Sat Upon by Six Hundred Students at Evanston

By BESS ROBBINS WHITE

AN Interdenominational Student Conference, which came into being as an outlet for student opinion on religious matters, but proved a safety valve for the churches against the explosive ideas of the younger generation, was held at Evanston, Illinois, during the Christmas holidays.

Six hundred students were there. They came from north, east, south and west. Yale and Harvard men were common and Leland Stanford and the University of Oregon were heard from more than once. Georgia and the Carolinas sent their drawling youth and middle westerners flowered abundantly. There was approximately an even division of boys and girls, attractive all of them, the real "flaming youth" of America. They came, taking three days of their precious holiday time, to tell the church where to get off—and then where to get back on.

The sessions were held in the First Methodist Church, a magnificent building of the Gothic type, whose classic arches and dim recesses seemed almost humanly attentive, as the conference got underway, to the denunciations hurled against such costly structures as symbols of the religion of Jesus. The students were seated on the main floor and in the gallery a few privileged church officials of one kind and another were allowed to listen and learn.

There was no set program, which is quite the way to conduct a conference now, and only the stars in their courses escaped the scrutiny of the youthful zealots. The only rule adhered to consistently was that the conference was of youth, by youth and for youth, and no older voice dared be raised in the tolerated gallery. The strength of this spirit was shown when Ralph E. Diffendorfer, secretary of the board of foreign missions of the Methodist church, had concluded a report of the present day foreign missionary program, a report which told of 30,000 missionaries working in 5,000 stations in non-Christian communities totaling ten million persons. Carl R. Rogers, an earnest student of Union Theological Seminary, had reminded him that his very praise of missions, in terms of dollars and cents and typewriters and filing cabinets, was precisely the thing which the students gathered at the conference regarded as an indictment of missionary work. Dr. Diffendorfer tried to explain; his tone may or may not have been a

bit unctuous when he said, "Not at all, my boy." But he couldn't have started anything more quickly if he had dropped a nice, fat bomb into the meeting. Cries went up all over the house, "We will not be 'my boyed'; we've been 'my boyed' to death!" It was youth resenting patronage; rejecting tradition; claiming recognition of its ideals.

THE discussions, considered apart from the explosive atmosphere seemed to have centered about the place of the church in war, race and industry. A conflict of loyalties developed at the New Year's Eve session when the question of war came up, 181 voting as pacifists, 65 as anti-pacifists and 215 as undecided. Yet the vote was unanimous that the United States join the World Court. When the problem of race was being discussed, there were no wordy resolutions passed, rather action—swift and sharp and shining to the beholden gaze of the resolution-ridden gallery. Some one had discovered that some of the restaurants of Evanston would not serve the Negroes among their number, and it was unanimously decided that only those eating houses where their fellow students of darker color would be admitted, would be entered by any of them. And this decision was voiced by delegates, mind you, of Georgia and Kentucky and the Carolinas. Industrial conditions, and the church's share of blame for them, cropped into every discussion period, and when someone suggested that the conference go on record as advocating the Golden Rule in industry, they would have none of it. "The church has been sliding out of the mess on that track long enough," they declared. "We want to face the actual facts and help both capital and labor, through the teachings of Jesus, to come to some actual settlement. We believe the phrase, 'Thy Kingdom Come,' means today the transformation of human relationships!" In the same vein they riddled the phrase "Rescue the perishing, care for the dying." "Why are they perishing, why are they dying?" they demanded over and over again. "We want to know, and we'll begin there to work."

Their utterances seemed sometimes the result of desultory thought rather than concentrated research. But they were never dull. There was a large number of theological students present and at times it seemed they were, Arlenesque, "prac-

ting their scales in public." Many times they gave themselves away as not knowing just what it was they wanted; but it was a handsome gift. Yet on the whole they were thinking students. They saw, for instance, the futility of trying, of themselves, to bring about organic denominational unity and sanely decided to "begin at Jerusalem," voting unanimously to work for the unification of all young people's societies in the church, such as the Christian Endeavor, B. Y. P. U., Epworth League, etc.

There was no hedging, no sidetracking of any issue. They were fighting for an ideal, the ideal of the Jesus way of life. They want to follow his principles in their everyday life, live them literally, if you please. And, gloriously unconscious of their daring, they propose to upset the neatly laid pattern of theological differences over non-essentials, not because they want to deliberately upset anything but because they have found that the magnifying of such differences in such ways as denominational young people's societies and denominational colleges, hinders their progress on The Way.

To draw any definite conclusions from the conference would be a waste of time; the powder from the fireworks is still in our eyes. Just now the most far-reaching, the most significant contribution toward righting the church that the gathering seems to have made is the challenge it unconsciously threw out to the church to hear and heed what is in the mind of its rebellious youth.

The Friendly Visitation Plan

(Continued from page 21)

people were thinking. "Services too long," "finest church I ever saw," "Most active church I was ever connected with," etc.

8. Was a great publicity stunt in and of itself.

9. Discovered the grouches," "icebergs," and the "hard-boiled."

10. Was an inspiration for the Catholic church and a Jewish synagogue to attempt the same thing.

11. It produced a general demand that it be repeated.

12. It discovered hitherto unknown leadership.

13. Since the close of the campaign we have put on a financial drive. The spirit of that drive was the most remarkable thing I have ever seen. I attribute much of it to the visitation drive."

A representative of the East Side Christian Church, Long Beach, after telling how indifferent members had been renewed, how loved ones of some homes were won to Christ and how children and octogenarians as well as all others entered

heartily into the calling, states a thing that makes a visitation as proposed in the 1926 pre-Easter campaign an unusual thing. He says, "One significant thing about the campaign is that it gives the last and the least member of the church something very definite to do, and something that every member can do."

The Central Christian Church of Glendale, California, is today known everywhere in California as one of the most cordial and friendly churches in the West in spite of quadrupling its membership in six years. It has put on three of the acquaintance visitations. The atmosphere of the congregation can be largely attributed to this friendly calling made in all homes.

We believe this manner of church ministering is both scriptural and common sense. It is common sense because it secures the interest of all members and acquaints them with the homes and faces of members whom they do not know, fostering thus an atmosphere of friendliness without which no church can succeed. It is scriptural in that it fulfills the specifications given in Ephesians 4:11-12 which correctly paraphrased will read as follows: "He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; to train to perfectness the church membership, in the work of ministering; that through the ministering done by the church members trained by church leaders the body of Christ, the Church, shall be builded up."

We commend to the church which feels a need of a better acquaintance among its members this simple plan of organizing its members to call on each other. The plan is very simple. Properly launched, it grows without urging, since people called upon by others will themselves become interested and call on still others.

The acquaintance visitation relates itself to evangelism in vital ways. One of the items that may be urged is that all members find out and report names of prospective members. These may be used in a short revival at the close of the visitation or may be assigned to men who will go out two-by-two for a week of home evangelism. This we have done with most happy results. On Sunday following the week of home evangelism a great decision service may be had. The atmosphere created by the calling and the enthusiasm of the men who have followed up the visitation, with calls in the homes of those who are unidentified, will make certain one of the outstanding days in the history of any church. If a church plans a revival meeting the urgent exhortation of the evangelist to get the members awakened will not be needed. The atmosphere is already created.

The Challenge of the Twentieth Century City

By MARVIN O. SANBURY

DR. LYMAN ABBOTT once said, in speaking of the modern city, "On the one hand, the city stands for all that is evil—a city that is full of devils, foul and corrupting; and, on the other hand, the city stands for all that is noble, full of the glory of God, and shining with a clean and brilliant light.

But, if we think a little more carefully, we shall see that the city has in all ages of the world represented both these aspects. It has been the worst, and it has been the best. Every city has been a Babylon, and every city has been a New Jerusalem and it has always been a question whether the Babylon would extirpate the New Jerusalem or the New Jerusalem would extirpate the Babylon. It has been so in the past. It is so in the present. The greatest corruption, the greatest vice, the greatest crime, are to be found in the great city. The greatest philanthropy, the greatest purity, the most aggressive and noble courage, are to be found in the city. San Francisco, St. Louis, Chicago, Cincinnati, Philadelphia, New York, Boston and Brooklyn are full of devils and are also full of the glory of God."

In the words of Dr. Abbott I would say that the challenge of the twentieth century city to the churches of America today is to make each and every one of them a "New Jerusalem" and to fill them full of the glory of God. This challenge is fivefold. It challenges: (1) A united protestantism, (2) the Disciples of Christ, (3) the city church itself, (4) the minister of this church, and (5) every individual member of the church.

The Challenge to United Protestantism

Disciples of Christ do not need to hear reasons for a united church. We believe in Christian unity

but most of us seem to be waiting until the church is united on our terms before we begin the work of a united church. Faith and work are not to be separated and we might find our aim being partially realized, at least, if we would work with the greater communions in a larger cooperative way,

and incidentally with ourselves in the same manner. City federations of churches are proving most effective in many of our cities. As Disciples of Christ we should lose no opportunity in working with the other religious bodies in accomplishing the common tasks of Christianity.

The Challenge to the Disciples of Christ

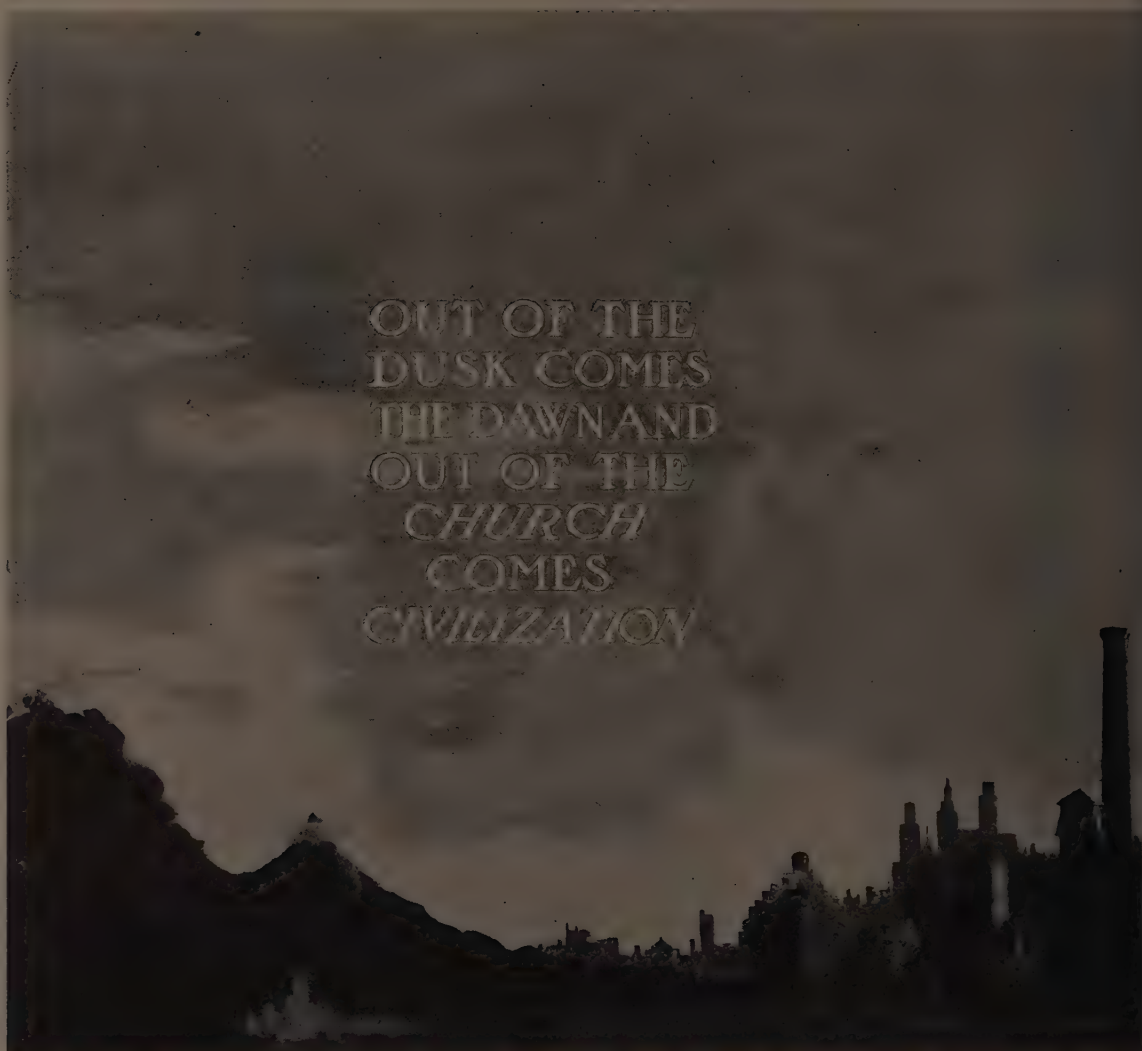
Our city churches furnish the material for an illuminating study and a

challenge that is unequalled. In the twelve cities in America with a population of 500,000 inhabitants the Disciples of Christ have 129 churches. Only thirty of these churches have as many as 500 members. Anyone familiar with the city situation knows that a church with a membership of less than 500 members is always in a precarious condition. In these greatest cities of our American people, one person out of every 375 is a Disciple of Christ, while in the total population of the United States one person out of every seventy-five is a Disciple. In all these twelve cities—New York City, Chicago, Philadelphia, Detroit, Cleveland, St. Louis, Boston, Baltimore, Pittsburgh, Los Angeles, Buffalo, San Francisco—according to the 1924 Year Book, only two churches baptized as many as 100 people during the year 1923-24. An adequate program of evangelism for these cities, with their population of 15,000,000 souls, would keep us busy for the next twenty-five years if we had no other interests whatever as a brotherhood.

In the sixty-eight cities of 100,000 inhabitants

I DARE not, I do not, hope that I have succeeded; but I hope that I have not wholly failed. For to me what I have tried to say is more and more the glory and the richness and the sweetness of all life. The idea of Jesus is the illumination and the inspiration of existence. Without it the world is a puzzle and death a horror and eternity a blank. More and more it shines the only hope of what without it is all darkness. More and more the wild, sad, frightened cries of men who believe nothing, and the calm, earnest, patient prayers of men who believe so much that they long for perfect faith, seem to blend into the great appeal which Philip of Bethsaida made to Jesus at the Last Supper, "Lord, show us the Father, and it sufficeth us." And more and more the only answer to that appeal seems to come from the same blessed lips that answered Philip, the lips of the Mediator Jesus, who replies: "Have I been so long with you and yet hast thou not known me? He that hath seen me hath seen the Father."

—PHILLIPS BROOKS.



and over, there are 365 of our churches. In sixteen of these cities the Disciples of Christ are not represented. Of these 365 churches, only ninety-eight have as many as 500 members; and of the 365 churches only fifteen of them baptized as many as 100 people during the year 1923-24. It seems to me it is rather evident that we are not capturing the cities very rapidly. Personally, I believe we will become a disappearing brotherhood if we do not take the cities. We will soon reach the point where we are unable to make disciples rapidly enough in the smaller communities to take care of the loss we sustain from the unidentified and lost members who migrate to our cities.

The Challenge to the City Church

Every church is conscious of its own entity and of its aims. There is therefore a challenge for the local church.

The lay member must see that his church has an adequate program for the community. The layman must not expect his pastor to do all the

planning or all the work or all the praying. The church must develop a personal evangelism. It is probably true that the average church of the Disciples of Christ does not have as many as five people who in reality win one or more souls for Christ during any twelve months' period. "If the city church is to save its community the individual church members must become soul winners."

The city church must become a greater factor in building public opinion on all the important relationships of the day. The church too frequently does not speak or even think when it should. When people point to my church they should be able to state some of the things for which my church stands socially as well as doctrinally. "The chief sin of the city's population is not open wickedness, but indifference to moral and religious influences. It is selfishness which manifests itself in greed for gain in commerce and industry. It is lack of social responsibility which results in political corruption. This in turn means bad social and economic conditions in so far as the city's ad-



ministration is responsible for social and economic advance. It is in these fields that the church can and must operate, for this situation may be traced directly to lack of character and a keen sense of social and religious responsibility."

The Challenge to the Minister

The minister was never challenged in the world's history as he is today by his city ministry. He must possess an unusual preparation for his task. Once the minister was the best educated man in the community; today he must minister to hundreds of people better educated and equally as intelligent as himself. The city preacher must keep himself fit in body and mind and it is so easy to neglect both, because of the many demands on time and energy. It is even more difficult to keep fit spiritually. No minister can afford to let himself slip for one moment. He must watch his moods. The city pastorates are hard and so many men have gone down under them that there is ever a temptation to move on to fields where the tasks

would appear less difficult. The city preacher must love the city folk and then, as the prophet, must lead them on to the more abundant life. He must remember he is dealing with souls that are to live eternally and, while the financial condition of his church may be entirely satisfactory and his audiences large, success for the minister must be measured by the souls that are brought into right relation with God. The challenge to the minister will ever be an evangelistic challenge.

The Challenge to the Individual Church Member

Family life has suffered more from the growth of the city than any other institution. The family life of people must be saved and every Disciple of Christ should feel that his first responsibility is to his home. The great number of unmarried people, the unusual number of divorced people, the change of the home industries, women in industry, the diminishing household responsibilities, outside amusement, poor places for play for children—these are all results of the city development. The

individual Christian must keep his home intact.

Never was there a time when there was more of a challenge to live up to our profession than now. There must be a reawakening of the spiritual life and every disciple should be a shining example of a holy and righteous life in his community. If the church fails the city in its hour of need it probably will be because the individual members failed to measure up. Every man must know that he is responsible to himself, to his neighbor and to his God.

When I was a student, one of my professors used to say, "As goes New York City so goes the United States, and as goes the United States so goes the world." It behooves the church to have a part in directing the course of New York City, Chicago, Los Angeles and New Orleans and all the great

centers of population. It is too much to expect the Disciples of Christ in any great city to solve the problems and evangelize these communities by themselves. All of our people must feel the importance of this task and must know that we should work together at it. It now looks as if God had given us a breathing spell in our great cities; they are not growing quite as rapidly as during the days of the war and during the days when the immigrants came to our shores by the hundreds of thousands. Let us redeem the time and win the cities for Christ. By so doing every village and hamlet will come to a new meaning of life and our country will be the great moral and spiritual power of the world. Then shall every city become a New Jerusalem and every village and hamlet be filled with the glory of God.

Another Step on the Long, Long Trail

The Churches Adopt a Program of Educating for Peace

By ALVA W. TAYLOR

ON the first three days in December there met in Washington a church peace congress that is marking the beginning of a new era in the work for peace through the churches. Thirty de-

nominations were represented as well as the interdenominational peace agencies that represent churches. One hundred and sixty delegates were present, each of whom was appointed by whatever agency represents the peace work of his communion. There was no prearranged program, no set speeches, and no resolutions handed down from anywhere. The commission on International Justice and Good Will of the Federal Council of Churches set up the conference and will make the findings the basis of its peace program.

The congress was divided into three sections: (1) The Message, (2) The Program, and (3) Peace Education. Dr. Sidney Gulick of the Commission on International Justice and Good Will had prepared a thoroughgoing and impartial series



of questions as a basis for discussion and there was perfect freedom on the floor to add to it. Thus there was the fullest possible initiative and freedom in discussion, and for three days those

fortunate enough to be in attendance had part in the process of integrating a common mind and will through the eminently democratic method of free, untrammelled discussion, without temper, vehemence, incrimination or dogmatic assertion.

Pronouncing war to be "the most colossal calamity and scourge of modern life," declaring that "it is not inevitable" and that "its continuance is the suicide of civilization," the conference voted that "war must be outlawed and declared a crime by international agreement." Law can be substituted for war and "the spirit of mutual good will made effective through appropriate agencies."

BASING its program for peace upon the principle of good will, the conference urges the

churches to stand squarely upon the principle that evil can be overcome with good in international relations. "Jesus was consistently animated by this principle of active and positive good will in the face of opposition, governmental oppression and personal violence," therefore "the church, the body of Christ all inclusive—transcending race and national divisions—should henceforth oppose war as a method of settling disputes between nations and groups, as contrary to the spirit and principles of Jesus Christ, and should declare that it will not as a church sanction war." This declaration does not mean that the church should declare all war as evil, but that war as a system is evil. "The church should teach the patriotic support of the state, but should never become the agent of the government in any activity alien to the spirit of Christ." The right of each individual to follow his own conscience in case of war was specifically affirmed.

All these declarations would have little value, fine as they sound, if a practical program for abolishing war had not been advanced. The great worth of the conference lies in this program; it is practical, constructive and challenging to all men of good will. There were a few delegates who opposed the church doing anything beyond preaching good will; there were also a few who wanted the conference to declare the church should oppose any and every future war without reference to whether it was for liberty or in self-defense or on behalf of oppressed peoples. But the conference was overwhelmingly for the constructive program of taking practical steps toward peace.

The churches are urged to "rise above the spirit and policies of narrow nationalism," to hold international church conferences, to "be zealous in the works of international benevolence," to be "friendly to the strangers in our land" and generous in the support of foreign missions. They are asked to make the peace education of their own members, and especially of the children, one of their first duties, and to set up committees on peace and good will in local church organizations. The work for the abolition of war should become as highly organized and as efficient as any other part of the churches' activity.

The most striking proposals of the conference are those relating to national action. The bane of peace work has been the division of the peace forces on the question of what the government should do. The extremists, the partisan spirit and the "little Americans" have contributed most of the trouble. At last a representative body of church peace leaders have formulated a constructive program upon which the major portion of the active church forces can stand. It will not represent the particular position of all, but it does offer a basis for action upon which those who are

willing to put peace before personal opinion and prejudice can agree to do team work.

The churches are asked to urge the government to always act upon the basis of the golden rule in matters of tariff, immigration, race legislation and in dealing with small peoples and minority groups; to reduce armaments to the limits of safety; to procure a Locarno in the Pacific; to secure justice for China; to remove discrimination against Japanese and all other peoples; to make the Monroe Doctrine one of genuine Pan-American brotherhood; to abolish compulsory military training in all schools; to drop all efforts at "Defense Day Tests," the mobilization of industry for war and every other type of action that promotes the military spirit.

The climax of the program is to be found in those definite things urged for immediate international cooperation by our government. The churches are asked to rise above all partisanship and hyper-nationalism and to urge the government to join the rest of the civilized world in those active and organized efforts it has undertaken to substitute the instruments of law and justice for war. These specific things are: (1) immediate entrance into the World Court; (2) declaration of purpose to submit every question within the Court's jurisdiction to it for settlement; (3) cooperation with other governments to secure the outlawing of war; (4) cooperation on all humanitarian and other committees of the League of Nations to which we are invited; (5) entry into the League of Nations with such reservations only as will reserve to Congress its full constitutional rights in regard to economic or military action.

Why Come to Church?

WHY come to church? Because I need its ministrations; for it stands for the invisible things, the eternal realities, as opposed to the world of time and sense. I need to be reminded of my relations and duties to God and man, and to Jesus Christ, the great Exemplar. I come to find food for my soul and rest for mind and body; for human fellowship and sympathy; where there is that love for one another which is the test of true discipleship. I come because I love the church and all it stands for.

Why come to church? Because the church needs me, my presence, my influence, my help, to sustain and carry on its public worship, its various activities in the church and in the community, and in cooperation with others to do my part in bringing in the Kingdom of God in the world.—Ida M. Sears.

The Two-Edged Sword

By HELEN CADBURY ALEXANDER DIXON

Founder of the Pocket Testament League

SOME thirty-odd years ago a twelve-year-old girl in an English high school found herself surrounded by girls from varied homes and of many different religious beliefs. She herself had recently taken Christ as her personal Savior, and her soul was on fire to share the salvation and joy that had come to her. Home training, and the example of wise and loving parents, had taught her the value of the sword of the Spirit. She loved her Bible, and kept one in her desk in the classroom, using it when possible as opportunities came for conversation with the school friends whom she desired to lead to Christ. Without the precious Book to turn to much less could be accomplished, and she desired to have it always at hand. Size and weight were a serious obstacle to constant carrying of the whole book, and she had to be content with a small copy of the New Testament, using her full Bible when it was possible. So much personal joy and fruitful result came from carrying the Testament, that an organization was soon formed in the school bearing the name of the Pocket Testament League. It flourished for several years and was the means of leading a number of girls to Christ and of teaching Christian girls the joy of soul winning, with God's Word as their instrument.

More than a decade later Charles M. Alexander, the world-beloved leader of gospel song, heard his wife tell the story of the Pocket Testament League she had founded in her school days. He was deeply impressed with the simplicity and effectiveness of the plan. This impression was intensified by hearing the testimony of Ted Roberts, a business and sporting man of Liverpool, England, who had been strikingly converted during the Torrey-Alexander Mission there in 1903. Speaking of the comfort provided for his own soul, and of its value in seeking to lead others to the Savior, he pulled his treasured Bible from his pocket, and, holding it aloft, cried in ringing tones: "I always have it with me; whenever I change my coat I change my Bible." Charles Alexander and his friend, G. T. B. Davis, who is now seeking to procure a million Testaments for general distribution in China, were gripped by the sentence.

In the quiet of "Tennessee," the Alexander home in Birmingham, England, after much thought and prayer, the modern movement of the Pocket Testament League was born. Experiments with the plan in England and America, and the remarkable

results which followed wherever people would agree to carry the book in their pocket and habitually read at least a chapter a day, led Charles Alexander to the decision that the Pocket Testament League should henceforward form an integral part of his evangelistic work. When he and Dr. J. Wilbur Chapman began their eleven years of service together, city after city in the United States took up the movement. In their subsequent world-journeyings through Australasia, Great Britain and the Orient, each of the gospel campaigns they conducted left behind thousands of men, women and children pledged to carry God's Word and to read a chapter a day.

UNTIL 1914 the Pocket Testament League had no organization of its own. Feeling the need of a center for inspiration and for the gathering and dissemination of news regarding the progress of the movement, Alexander and his wife opened a small office in June of that year. Sir Joseph, now Lord Maclay, who later became British Minister of Shipping during the war years, generously donated an illustrated edition of the New Testament with several features which made it specially suitable for carrying in the pocket. Thus God provided the means for carrying on an evangelistic effort exactly suited to the urgent needs of the hour.

Hardly had that little office in Paternoster Row, near St. Paul's Cathedral, been opened, in the secretarial charge of a skilled and consecrated Christian worker, Miss E. Wakefield MacGill, when, like a bolt from the blue, world-war crashed upon the nations of Europe. Thousands of men, separated from their homes and religious influences, carried the Word of God with them into the heart of the conflict and had daily communion with him even in trench and dugout and on battleships and submarines, in the ever-widening areas drawn into the maelstrom of war.

Even America, far from the European battlefields, and secure in the protection of surrounding oceans, felt the pull of the swirling waters. Sure of the need that would soon arise, Alexander opened an office of the Pocket Testament League in New York City in the summer of 1916, as national headquarters for the United States. When America entered the war in the following spring, the Pocket Testament League was soon busy in camps and navy yards in all parts of the country.

During that year a group of Christian men in Philadelphia formed themselves into an organization which should provide Testaments for the national war work, also sending out a band of zealous soul winners into their local camps and navy yards. When the war ceased, they transferred their fruitful efforts to the great industrial plants surrounding the old Quaker City. From that time their work, and the general work carried on through the national headquarters in New York, has continued to grow and spread. Evangelists and Bible teachers frequently find the Pocket Testament League their most useful adjunct, and the Disciples of Christ have made it a part of their brotherhood program.

Christians in other countries have taken up the movement with enthusiasm. Holland, with Miss Jenny Van der Mersch as pioneer leader, celebrated its eleventh anniversary of the Pocket Testament League this year with members and groups in a

number of cities. Germany has an organization of the Pocket Testament League now nearly three years old. Its president, Pastor Otto Ludecke, of Stassfurt, Saxony, is a Spirit-filled man; he is also leader of the Fellowship Movement which is uniting true believers from the various denominations in that land. The Swedish Pocket Testament League was organized in 1923 under the presidency of Rektor John Rinman, with the sympathetic support of Prince Bernadotte, and the new movement was greatly strengthened by the visit of Dr. A. C. Dixon and his wife (formerly Mrs. Charles M. Alexander), in the summer of 1924. They visited Paris in October of the same year under the auspices of Pastuer R. Saillens and his Bible Institute work, and this led to the establishment of the Pocket Testament League in France, where Madame Blocher, daughter of Pasteur Saillens is president of the movement.

GOD'S OWNERSHIP

A TENANT would never think of putting the payment of rent in the same class with voluntary gifts. Neither can a Christian who subscribes a stated amount to support the program of some church class the amount subscribed as voluntary gifts. Rent is an acknowledgment of the property rights of the landholder. In like manner the setting aside of a definite portion of income for religious purposes is an acknowledgment of the property rights of God in the life of the Christian.

A man who does not pay his taxes or his rent is called dishonest and is marked by society. To be dishonest with God is to set aside one of the strongest regulative principles of life. H. R. Calkins says in his book on *A Man and His Money*: "To recognize the spiritual content of money and rescue it from sordidness and greed; this shall be the saving evangel for our generation. To have is not to own but to owe."

Real giving lies beyond the tenth. The tenth is the Christian's acknowledgment of God's ownership. He does not give the tenth because it is a financial plan or a scheme to support the church, but because he is honest and desires to pay for the blessings he has received. Failure to do this would mean the denial of God's ownership and the suppression of the finest things of the soul. Beyond the tenth lie the true riches of stewardship. If there be no venture into the beyond, then the tenth may become legalistic and often left unpaid. Partnership with God requires strong devotion and unwavering faith.

—*The National Church Call.*

One of Us

By BESSIE OLGA PEHOTSKY



New Americans in the Coke Region. Part of the Alicia Mission Sunday School, with the superintendent, Mrs. Stella Childers, at the lower left

NOT long ago Mrs. Smith put her arm around Vera Rozteveh and said, "My! You seem just like one of us!" What Mrs. Smith meant was that in spite of Vera's Slavic name she seemed just like the other Smiths and Browns and Jones of the United States. Why did Vera seem like "one of us"? Because she was a Christian born in the United States of parents, who, though they had come from Russia, were citizens of the United States. In Mrs. Smith's remarks is found the intimation made by many people that citizens of the United States bearing names of Eastern and Southern Europe are not "one of us."

After all, what are the requirements to become "one of us"? We must either be born in the United States or become naturalized. But that is merely living up to the letter of the law. To be real citizens of the United States we must be loyal to the spirit of the country, we must believe and practice the principles of freedom and democracy; we must not *take only from* the country but we must *contribute* something to the glory of our nation's life. Are the Slavs and Magyars and Italians capable of understanding these fundamental principles? Are these "scum of the earth" capable of contributing anything to our nation's life?

When we think of the principles of the United States they become personified in our minds by our great national heroes, the Pilgrim Fathers, Washington and Lincoln. Freedom and democracy? Did the world know anything about these words before our heroes fought for them? In truth, the cause of the arrival of the Pilgrim Fathers in America, men who stood for freedom of conscience and freedom of worship, can be traced to Jan Hus, a Czech, who died at the stake in 1415

trying to free the souls of his oppressed people. The histories of Eastern and Southern Europe are red with the blood of martyrs sacrificed in the cause of religious freedom.

As a member of Washington's staff in the war for independence fought Kosciusko, a Polish patriot. Twice had he been defeated in his own land while trying to unshackle his people. When he saw another people struggling for freedom he volunteered his help and was a vital factor in the Revolutionary War. When he died, his will disclosed the fact that his American estate was left in the interest of freeing the United States slaves! Later, Lincoln took up the cause of freedom for the slaves. But, on Saturday, December 6, 1851, while the band played "Hail to the Chief," Louis Kossuth, the great Magyar patriot and exile, stepped upon American soil.

While he came to plead for aid in the freedom of his own people, his glowing and fiery speeches, every word of which breathed freedom for all men, worked inestimable good for Lincoln and his cause. Can we omit names like Mazzini, Cavour and Garibaldi, Italy's fair statesmen who lived and died for freedom? Or Tolstoy, that great exemplification of the Russian soul who wielded his mighty pen for the freedom of his people and the peace of the world?

Surely, if in men like the Pilgrim Fathers, Washington and Lincoln the spirit of the United States is crystalized, is it not true that the spirit of the Slavs, the Magyars and the Italians is crystalized in heroes like Jan Hus, Kosciusko, Kossuth, Garibaldi and Tolstoy?

Another requirement to be true citizens of the United States is to add something to the nation's life. Have these people from Southern and Eastern Europe anything to give the United States? To answer this question let us see what their nations have already given to the world. We have mentioned great statesmen. Looking into the field of science we are startled at the roll call of Slavs and Italians; for instance, Copernicus and Madame Curie of Poland; Galileo and Marconi of Italy; Mendelyev and Kropatkin of Russia; Comenius of the Czechs and Tesla of the Serbs. Can the world forget the literature of a Dante or a Plutarch, or in more recent times the Italian poet and novelist, Manzoni? How empty would be the library of the world's best literature without the novels, poems, short stories, plays and speeches of people like Pushkin, Gogol, Turgenyev, Tolstoy, Chekhov, Mickiewicz, Sienkiewicz, Kossuth, and the Capek brothers?



New Americans—Russians. Beginners and primary departments, Trinity Church, Cambridge, Massachusetts.

To the science and literature of the world we agree that Southern and Eastern Europe have contributed much, but in art and music we must concede that no other countries have contributed more. What if the world had never known a Raphael or a da Vinci? What if the world had never heard a Verdi or a Donizetti? Can you imagine the music of the world without Chopin, Dvorák, Smetana, Glinka, Rimski-Korsakov, Rachmaninoff or Paderewski? Has the "Hungarian Rhapsody" ever stirred your soul or the "Marche Slav" ever borne to your soul the very life of the Russian? What would the American stage be without Nazimova, Pavlowa or Chaliapin?

We see that these queer sounding names have contributed much to the knowledge and beauty of the world. "But," you say, "The greatest percentage of those people in our country are mere peasants. Can we expect anything of them?" We must not forget that the Pilgrim Fathers were not all of the royalty of England. Many of the talented people of these countries came up from the peasantry. Why should they not when given a chance? There is no difference in the souls of these people, the only difference is the one of class distinction founded upon wealth. But the inventive and artistic



New Americans at Brotherhood House, Chicago

nature of these people is expressed in the very humblest peasant's home, they are a part of his life.

We agree that not every Italian is a Raphael, every Pole a Chopin nor every Magyar a Kossuth. Nor is every Smith a Washington. But there is just as great possibility for a Washington or Lincoln in a Shubetsky or a Makovitz as there is in a Smith or a Jones. Whether that possibility will develop in the right direction and properly weave itself into the life of our great United States depends on the Christian people of America.

"One of us?" To be one of us must not all citizens of the United States be lovers of freedom and democracy and be willing to live and die for these principles? Then, every citizen of the United States must know the Living Christ who is the author of freedom and democracy. To maintain these ideals of the Pilgrim Fathers, the Christian church must include all the citizens of the country regardless of the endings of their names. The Christian church must not be an exclusive group pampering a certain "class" of people but it must be an inclusive society serving every one in its community. Every church must become a home missionary station interpreting the true life of Christ to the people at its very doorstep. For, in Europe, in the last few centuries, Christ has become so mixed with form and ceremony that his great message is lost. But in America, if the message of Christ is lived and taught by his followers, these people will sift the dross from the gold and learn to love the freedom of Christ.

Has your church neglected to reach out into its community and bring in the Rozanski boy, the Lekavitch boy or the Nicolinni girl? In spite of their names, they can be "one of us" and may be our future Washington, Lincoln or Betsy Ross.

Christy Institute Annual Banquet

By IRA D. CREWDSON

IT has become the custom of Christy Institute in Osaka, Japan, to give a banquet once each year for the teachers and staff of the school. This year the time chosen was the national holiday in honor of the Emperor's birthday, October 31, at six o'clock in the Osaka Hotel.

Mr. and Mrs. William H. Erskine were the host and hostess who received the guests as they arrived and assembled in the reception room for an hour of fellowship. Promptly at seven o'clock as the gorgeous screens which formed one side of the reception room were quietly folded back a long table disclosed itself and everyone instinctively moved forward to find his place.

The guest of honor was N. Kato, the editor-in-chief of the English *Osaka Mainichi* newspaper. Two of the Japanese teachers and Miss Jessie J. Asbury, all of whom at one time taught in the institute, were invited, Miss Bertha Clawson, who is now teaching in the Girl's School and has charge of the evangelistic work among them, and Mr. and Mrs. Ira D. Crewdson, who are connected with both the girl's and boy's schools of the institute. Although it was impossible for several of the regular teachers to be present, there were twenty-seven people around the board. The regret of the evening was that Mr. Asano, the head teacher,

and one of the few who has been with the institute from its beginning, was at the last minute unable to be present.

Christy Institute is greatly affected by the city planning for Greater Osaka, as the widening of the street in front of the present location will cut off almost one-half of the present building. The fact that this is to be done within the next six months leaves no one to wonder that a new building, larger and better than the present one, was the subject common to most of the after-dinner speeches.

The crowning moment of the evening was when one of the Japanese teachers rose to his feet and with head erect calmly confessed before that group of fellow teachers and missionaries that his life had been completely changed, that the Christ life was the one which was governing his life and that there was a joy in the Christian atmosphere of Christy Institute which he had not found in other places, all because it was here that he had found his Christ.

Everyone returned to his home knowing that the year which had just passed had been a success if only this one teacher had been led to the Christ. But that is not the end of the influence of Christy Institute. Every student, who was taught by him and the other Christian teachers of the institute, in

the public schools where they teach during the day, had his life influenced for good. In addition to this are the six hundred girls and boys who are under the direct influence of the institute daily.

Concerning the new building for Christy Institute, nothing has been definitely decided. It may be possible to erect a temporary addition on the back end of the present building with the money paid by the city of Osaka for the land and front half of the present building. But such a move can only be temporary at the best, as the building at present is entirely inadequate for the enrollment. That a new building, larger and of construction worthy of the splendid location, will be very necessary in the near future is an inevitable fact, intensified by the immediate action of the city of Osaka.

PRAYER is not only the opportunity of the Christian, but his obligation. He walks with God; and a silent companionship is hardly thinkable. We talk with God. We walk not only in his presence and in his fear but in his companionship. We walk into his heart by prayer, and we stay in his heart by prayer, and we make our life vast by prayer. "Holiness, without which no man can see God," is had, as all testimony shows, *only* by prayer. They pray without ceasing who love without ceasing and serve without ceasing. Wherefore, my soul, *pray*.—WILLIAM A. QUAYLE.

Wanderland-Wonderland

SOUTH AMERICA'S GEORGE WASHINGTON

By LUCY KING DE MOSS

SPEAKING of George Washington—" said General Rose, settling himself in his big arm chair and brushing some imaginary dust from his very black coat sleeve.

"But I wasn't speaking of George Washington!" exclaimed David. "I said I wished I knew someone who was brave enough to ask Mr. Dawson to keep his horse from walking on our hockey field!"

"Well, Washington was that kind of person, wasn't he?" and the General chuckled when he thought of stubborn old Mr. Dawson driving his shaggy horse across the field where the boys played hockey, defying the world to make him stop it.

"So far as I can find out, George Washington wasn't afraid of anything but doing what was not right. Cold, hunger, bad news, no place to sleep, disappointment, discouragement—none of those things worried him much, but when it came to cheating or telling what was not truth, or treating anybody unfairly—look at that face! Can you imagine him doing it?"

David looked earnestly at the portrait of George Washington which was one of the prized possessions of the family, and truly he did not believe that a man who looked so strong and yet so kindly could do an ungentlemanly or dishonest act.

"Some time I shall tell you more about him," said the General, "this gentleman soldier who won freedom for our country, but just now I am thinking of another George Washington—"

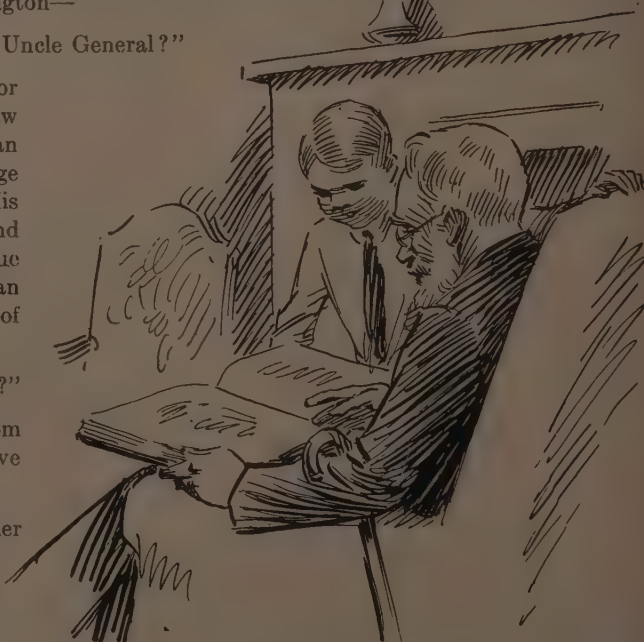
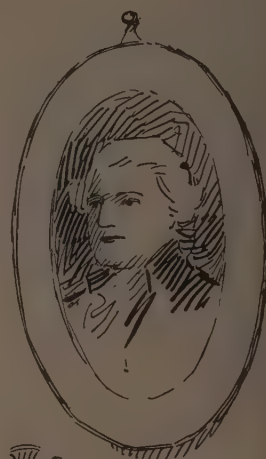
"Another George Washington! Who, Uncle General?"

"When I was in the city named for Washington, not so very long ago, I saw the unveiling of a splendid statue of a man who was to South America what our George Washington was to the United States. His name was San Martin (S  n M  rt  n), and I was told that never before had a statue been unveiled in the capital city, of a man who was not mentioned in the history of our country."

"Who was San Martin, Uncle General?"

"If you will hand me that book from the table I'll show you his picture. I have just been reading about him."

David handed the General the rather large book, who opened it to the picture of San Martin.





"He was brave and modest and had a way of winning people to his plans and making them do right things. At the time he lived, Spain owned a great part of South America and the Spanish rulers were thinking not so much of the people they were ruling as they were of the people who ruled, and that is never good for any country!"

"Are the people of South America Spanish, Uncle?" asked David.

"Partly Spanish and partly Indian. The first people to live in South America were the Indians, just as they were the first people to live in North America.

"San Martín loved his people and wished them to be free of the cruel rule of the Spaniards. In those days, as in the days of Washington, nothing but war could get that freedom, so San Martín got a great army of men together from Argentine and Chile and trained them for three years. He said to his men, 'Remember that you are come not to conquer, but to free a people. We are all brothers,' and he stood very straight and tall, looking at them with his flashing black eyes. He did not like the fighting part of it at all."

"But did he free the people, Uncle General?"

"He did that very thing, David, just as George Washington freed our country. And if a South American boy were to ask *his* uncle about San Martín, the things I am telling you would be the things the boy would hear."

"Tell me the rest of it, Uncle."

"At the end of the three years he led his army, with its great wagons of supplies, across the high Andes Mountains, from Argentina to Chile, though people thought it was impossible to do it. The Spaniards were not expecting San Martín's army from that direction, so they were taken by surprise and defeated."

"And then was San Martín ruler?"

"He did not want to rule. He wanted only to free his people. He showed them how to govern wisely and fairly and helped them with the hard things that came to them. San Martín was a good winner, but he was a good loser, too, and never fretted when things did not go just to suit him. He loved his country and now he is 'first in the hearts of his countrymen!'"

David was looking at the portrait.

"That field belongs to Mr. Dawson, Uncle General. Perhaps if I should go to him and talk to him a little he might keep his horse away."

"Try him and see," chuckled the General.

A New-Old Missionary

By SYLVIA M. SIEGFRIED

Miss Siegfried went first to the Philippines in 1908, where she endeared herself to the missionaries as well as to the Filipinos. Returning to the States for family reasons she served in Hazel Green Academy, Hazel Green, Ky., six years, and for a like period was principal of the high school at Johnstown, Ohio. She sailed again for the Philippines September 19, as living link of the Bonham, Texas, church

CAN you imagine just how it would seem to spend a term on a mission field away back in the days when one person or one family constituted a station and where, as at the beginning of my stay, mission work had begun only six years before; then to be gone for twelve long years and return? Well, such was my lot, and such a happy experience it is! I got up early, November 18, 1925, as I knew that we were to land in the morning. Before it was yet day I went up to the top deck alone to get a view again of the great bay that I had gone in and out of a good many times in years gone by. We were just passing Merivales, ready to round Corregidor and the lights from the strongest fortification in the Orient were gleaming their last before the dawn. Nearly two hours more and we were met by the customs launch bearing only a privileged few, among whom were our missionaries—Mrs. Higdon of Manila, whose guest I was to be for a few days, and Mr. Kennedy of the Laoag station. They were not long in finding me, though I had never seen either of them. We landed about eight o'clock and as we drew up to the fine new dock, by far the best and most modern of any in either Europe or the Orient, there was a row of missionary men along the railing ready to wave me a welcome when I again came on deck to leave the boat. Before long we were whizzing through the city in an automobile to Mr. Higdon's home. How different from that other Sunday, seventeen years ago, when I landed in a pouring rain, where I could scarcely find anyone who knew English, where I was unheard of and entirely unexpected, owing to a sudden change in my assignment of destination!

After a greeting from several other missionaries, we all attended services at the American Union Church. It is a very pleasant place of worship with its open architecture for the tropics, and a very sociable group it is that worships there. During the afternoon all the others of our mission whom I had not seen in the morning came to visit with me. It seemed good to see the Wolfe family, the second oldest in point of service now in our mission, who were there to help make my stay pleasant when I came to Manila years ago. I missed very much Mr. and Mrs. Bruce Kershner whose home was mine in the early days. It was my pleasure on my way out to visit Dr. and Mrs. W. N. Lemmon and Theresa at Lubbock, Texas, for a day, and that in a way made up for not seeing them on

my return to the Islands. The single women, or the "girls," Miss Marie Serrill and Miss Edith Noffsinger are a joy to be with, and it seems much better to have several single missionaries than to be the only one, as I was for several years!

The missionary children are certainly a valuable asset to the missionary homes. Besides Katharine and little Leslie Wolfe, there are in the Higdon family, Mary Eleanor, who is in her second year in school, and Joy of five years, who is true to her name, and little Jane Stipp who can sit and visit like one many times her years. Little Donald Stipp was suffering terribly from whooping cough. At Hongkong I was glad to receive, among the letters welcoming me to the Islands, a picture



Sylvia M. Siegfried

of the Kennedy children, Margaret May aged five, "Buddy" or Brokaw Junior, three, and Bonnie Jean, the baby. They are as dear as their pictures. Then there is Myrtle Irene Pickett aged ten, and we are glad she's here, for the Pickett home wouldn't seem right without a child in it, and the three older children are now in America. One more child belongs to the mission, the Fonger baby in Vigan, but in my rush to get the bus for Laoag the day we passed there I didn't see the baby and got only a glimpse of Mrs. Fonger.

Miss Adamson had come to Vigan to meet me, and we had a good visit on the bus truck to Laoag. The Picketts

were giving a dinner that night to the missionaries to welcome us back and though we were late in arriving we were glad to have that fellowship together.

And then to the dormitory! Nothing that I could write would do it justice or could express the gratitude we owe to Vera's parents, Mr. and Mrs. Adamson of Akron, Ohio, for the splendid building that houses our work here for the students. The convenience of a water system and Delco lights was undreamed of in the early days. Recently copper screening has been put in and it is a real luxury not to have to sleep under mosquito netting, especially because, in the dry season, the second day after it has been washed it always has a smell of dust when it is put down for the night. But we truly realize we are in the tropics when we know that every day a boy gets up on a ladder and in several corners of the building rakes down newly built homes of white ants which have already, since the dormitory was erected in 1921, destroyed one floor made of a good native wood. The present floor is made of *ipil* wood, so hard that a nail cannot be driven into it until a hole has first been drilled in. It seems that nothing can be found to stop their multiplying and their destructive work.

On Sunday we went to the old chapel to Sunday school and church services. They now hold their classes in an overflow room—using a lower room of Pastor Morales' house. After this song they marched past where I sat and each one, carrying a handful of the pretty pink *cadena de amor* (love chain), deposited it in my lap. In the church service several of the old members informally from their seats spoke words of greeting to me, and Dr. Pickett gave the formal welcome.

It is a joy to see the young people, some of whom first heard the Bible story from me, they say. It is encouraging to see others who have stood strong for Christlike living all these years and are still a power in their town and church. But perhaps what gladdens my heart most of all is to see the second generation of our Christian leaders, sons and daughters of some of our very first converts, who have caught the vision of service and are preparing to be preachers or Bible women or are officers in young peoples societies. One example of it, that of Miss Clotilda Catli, whose mother once told her father that if he joined the Christian church she would surely leave him. But both were converted and since that time he has con-

tinued to be a very effective preacher. She is now taking postgraduate work in our Christian Training School and is acting as assistant dean of our dormitory. Another is the son of one of our old preachers, Ruperto Inis. He has had a most interesting history. He was once, he told me long ago, a drunkard and an adulterer. His wife showed me a great scar on her arm where in a fit of anger he had slashed her with his bolo. He was converted through a sermon preached by Hermon P. Williams in the marketplace, and bought a Bible. After studying it he asked to be baptized and since then has been a most effective preacher. As we passed a bus truck of students in Vigan, as we came north, I saw a boy look at me with very bright eyes as though he knew me. It was Ruperto's son, a little boy when I left. At the

convention in Ilocos Sur he had a part, and two of his sisters and his father sang a special song, after which the father preached and held his audience spellbound with his message. After the service as I talked to him, with the son standing by, the son said with a spirit of humble pride, "How did you like father's sermon?" It was beautiful to see the young man, educated in our splendid schools, delight in the godly power of his father who had practically no education as far as schools go.

Do we have baptisms over here now? I rather think we do. Mr. Higdon baptized two the night I arrived in Manila. Mr. Morales baptized several more at the close of my first service in Laoag, and at the close of the Sunday convention service in Cabugao several others went to the river for baptism.

It's grand to be back.

morning at five, the first gong sounded, which was the rising signal. At six, a light breakfast was served in the rooms of the members present. This was done quietly without exchange of words, so that none might be disturbed. Each member continued in his own apartment in quiet communion until 7 o'clock. A gong was sounded at this hour and all left for a quiet shady place in the jungle to continue their devotions in God's out-of-doors. The committee had staked off a few places in the jungle and these were indicated by little white flags or white bunting tied to trees. The quiet of the jungle was an invitation for meditation. At nine-thirty each morning was the hour of public worship, which lasted three-quarters of an hour. This was led by the chairman of the group each morning. Those were moments when our minds were directed to the source of all supply for spiritual power and service needs. Our minds were directed in prayer and intercession regarding great world needs as well as individual necessities. Eleven o'clock was the breakfast hour and this was served in a quiet way in the rooms without exchange of words. From noon till 2:30 was given over to rest, letter writing or study, just as preferred. Three o'clock was the social hour, when we all gathered together on one of the verandas for tea. This was each day a very pleasant occasion and will be remembered as one of the best of comradeship hours. There was much of experience regarding the lights and shadows in the service life in India put before the members of the group and even this hour was closed with a fervent prayer for some phase of the work, either at home or abroad.

Six o'clock was the evening devotional hour in which each one was allowed to speak out of his experience or concerning some new thought that had come to him in the day's study and meditation. These were real heart talks. Seven o'clock was the dinner hour and here we all met together. One missionary and two of the Indian workers took turns each day at serving the group, two of our Christian lads being responsible for all the meals.

At eight o'clock we took our chairs and gathered in a circle around the camp fire, minus the fire, and there sang some fine old hymns in Hindi and English, and again here was an experience meeting that gave us all a lift heavenward in the Christian life. The spirit of fellowship was delightful and those days spent together can never be forgotten.

Who could ever forget that season of communion Sunday morning when we drew near to partake of the communion of the Lord's Supper?

The Retreat was to us a place of prayer and intercession. Never, I am sure, has the voice of prayer and intercession been heard in the quiet of that jungle as on this occasion.

The Retreat

By WALTER G. MENZIES



The group at the Retreat

Missionaries, left to right: C. H. Thomson, N. Madsen, W. C. Macdougall, W. G. Menzies, C. H. Smiley, H. C. Saum and nine Indian evangelists.

WE are all too apt to forget that we need the polishing by the pierced hand of the Redeemer in secret, if we are to reflect the beauty of his life in public.

It was with a great deal of this thought in mind that a group of six missionaries and nine Indian evangelists met for four days at what was known as "The Retreat." It was arranged that the time should largely be one of intensive devotional study of God's Word and quiet secret prayer; a time for a deeper fellowship with God, that would enable us more fully to face the tasks that are before us in the work. The directors of the Bengal Nagpur Railway kindly gave us permission to make use of their very commodious bungalow situated at Kodri, seven miles from Pendra Road station. It was the verdict of all that no better

place could have been found for such a purpose. We all felt that God had a guiding hand in the matter of the choice of this delightful spot. Situated on the knoll of the hill, away in the jungle distant from any village, but surrounded with beautiful timber and jungle foliage, it was a most delightful spot. The crowing of the jungle roosters, from four in the morning till the sun came up, was delightful to hear; and the call of the peafowl was thrilling and inviting. The whole atmosphere was one which invited the development of spiritual culture. The bungalow was large enough to accommodate the entire group and give each person attending the Retreat an apartment to himself.

Dr. Macdougall, as chairman of the Retreat, was responsible for the program and it was well arranged. Every

An "Ekitelo" in Congo

By LOIS H. RUSSELL

EVERY six months we have what the people here call an Ekitelo, meaning literally a gathering together of the evangelists and teachers from our thirty-nine outstations, with those desiring to be Christians. The June Ekitelo at Mondombe was one of the best ever held in the history of this station. On the day preceding the beginning of the Ekitelo the path was filled with people carrying all of their household effects on their backs, for as yet they have no means of locking up their possessions. Meeting one of these evangelists or teachers before the formal opening of the Ekitelo, he would pretend not to see or hear you, for they take great care to dodge the white people until after the opening service. These people love to do things for effect and the greater the effect the happier they are.

About nine o'clock on the morning of June 12, we went to the church and soon, from five different directions, came the sound of singing, with no two groups singing the same song. Our outstations are divided into five districts, with many villages in each district, and the evangelists, with those to be baptized, were gathered together according to districts.

The Ekitelo opened with a song and prayer service and then the hand-shaking began. Many of those present had never before shaken the hand of a white person and naturally they desired that privilege. The people of one tribe among whom we work, the Tofokes, are exceedingly fierce looking,

their bodies completely covered with cicatrization markings, and even their lips are marked, until they appear to be victims of smallpox.

Then followed a week of school, the evangelists and teachers receiving special training for their work, and those to be baptized meeting daily for Christian teaching. There was also a school for women and girls each afternoon, and the sewing class was very interesting. You would be surprised to see how quickly the women, who have never before even seen a needle, learn to sew the "back-stitch," and it is not long until they want to sew designs on their dresses. Most of their dresses consist of a piece of brilliantly colored cloth about two yards long, which they wrap around their bodies and roll and tuck under in front.

An exhibit of native crafts was held for the first time at this Ekitelo, having in mind the encouragement of native arts, for with the coming of the traders, with what to us are very cheap articles but to the native peoples are very expensive, the interest in their own native crafts is waning. The exhibit far exceeded our anticipations, and there were over a hundred entries. There were baskets, raffia cloth, fishing outfits, native razors, which were made by flattening out iron with the very crudest of instruments, dresses and men's suits made by men and boys who have bought their own hand sewing machines, tables, chairs, both wooden and wicker, garden produce, carved walking sticks, writing, etc. One evangelist had originated and made what he called a "husband and wife"

chair, which was very unique. It was made of two folding chairs on the order of steamer chairs, facing and joined together by a small table. The backs and table were of the woven raffia cloth. He had been offered a good price for the chairs but refused to sell because he had made them for the exhibit. Everyone was enthusiastic and went away saying that they would enter something at the next Ekitelo.

A prayer service was held at 4:30 on Sunday morning and at eight the baptismal service began on the beach. This was a day of great rejoicing, for 227 persons were buried in Christian baptism in the Juapa River, the largest group ever baptized at one time in Mondombe. After this service the Christians formed a long line on the bank and gave them the right hand of fellowship.

All went to the church for the regular morning service and there was scarcely standing room. The communion cups did not suffice for the crowd, so the elder presiding at the table asked everyone to drink, two persons to the cup. Imagine the joy of this communion service where 227 were partaking for the first time and dedicating their lives to Christian living; here where Christian living means a complete change in all the old ways of living and thinking. At the evening service twenty-three couples were given Christian marriage. Some of the women carried babies on their hips, for several of the couples had lived together for years in the old life.

The next day the path was again filled with people carrying loads, but this time they were starting home, smiling and shouting good-bye until they were lost to sight.



Sunrise prayer meeting on Sunday of the convention at Oklahoma City, in the rotunda of the Capital building. Unfortunately the photographer failed to get the faces of R. A. Long, who conducted the meeting, and Jesse M. Bader, who arranged it

Glimpses of the Religious World

MRS. Jeannette W. Emrich has been appointed a member of the staff of the Federal Council of Churches. She will strengthen the work of the Commission on International Justice and Goodwill.

For this new field of service Mrs. Emrich is particularly qualified, not only by reason of her gifts of public address and her personal charm, but because of many years of missionary service in Turkey, where her two sons were born and her husband laid down his life in one of those frightful epidemics of typhoid which raged in Turkey during the war. Later she did important work for Near East Relief.

The first Far Eastern Buddhist Congress was held recently in Tokyo with five hundred Buddhists attending from Japan, China, Korea, Mongolia, Siam and India. Plans were made for a world-wide campaign for the spread of Buddhism.

The Indian Nationalist Congress which met last month in Bombay had for its presiding officer Mrs. Sarojini Naidu who will guide the destinies of this political party, which, incidentally, has the greatest membership of any in the world's history, for the next twelve months. Mrs. Naidu succeeds Mahatma Gandhi as president of the party.

To consider the possibility of a conference of representatives of American churches and the Greek Orthodox churches the administrative committee of the Federal Council of Churches has appointed a special committee. Bishop Charles H. Brent of the Episcopal church is chairman of this committee, of which Dr. Charles S. Macfarland, general secretary of the Council, and Dr. George R. Montgomery, one of the American advisers on the Near East at the Versailles Peace Conference, are members. The idea is to hold the conference, should one be decided upon, in one of the Eastern Orthodox countries.

The church as an antidote to crime is being advertised by a group of business men of Brooklyn, New York, who have assumed the expense of a six-months' advertising campaign in the *Brooklyn Eagle* to "unmask conditions as they are in the criminal world, in the church and in the home, and constructively suggest ways out of a serious problem."

Frederick Boyd Stevenson, daily columnist and Sunday editor, who has written many articles on crime, is in charge of writing the crime copy. Mr. Stevenson believes that the three chief factors in crime prevention which must be strengthened are the machin-

LINCOLN

Ye never knew him.
In the simple days
Of that immutable recognizance
To which he moved with half-reluctant feet,
It was small scorn accompanied his way,
Or smiling tolerance or friendliness
A little tinged with pity . . . Being blind,
How shall men see one walking in their midst
Who is come stepping down Eternity?
And these may never speak their own release
Unto the ears that have not learned to hear. . . .

Ye never knew him.
All the treacherous years
When the deep furrows of his pilgrim plow
Turned the encumbered acres to the sun,
It was a dread and solitary way.
Upon his heart there was a burden lay
Like that upon the carpenter's young Son
In Galilee. . . . There was a bitter cup
Pressed to his silent, unrefraining lips.

They never knew him.
Lonely, on a height,
Asking no man if this be wrong or right—
No measure of expedience or thrift
To stay his soul's indentured elements—
He was apprenticed of his own desire
Unto the attribute of sacrifice,
And counting all a righteous heritage.

And no man knew him!
But the man he was
Knew his own self and its clear destiny.
The spaces were not voiceless unto him.
Nay, all the firmament was eloquent.
Straight out unto his passion and his death
Upon the fiery cross, he heard the call.

We never knew him.
In our arrogance
We stand today and think we read the whole
Of that unfathomable, sovereign soul.
We do not so. . . . The sustenance he drew
From wealth of God, and poverty of man,
We have not claimed for our inheritance.
Nor may we count the full expenditure
In our small coins of inconsistency.

Though we shall never know him,
This we know—
His steady hand has never left the helm.
The course is straight that shall be steered, at last.
And he is not unkindful, where he walks
Upon the seas that are Eternity.
BARBARA YOUNG, in *The New York Times*.

ery of the law, the churches and Sunday schools, and the state of mind of the people themselves. In his advertisements, he stresses the importance of church support as a weapon against lawbreaking.

"It is the church that has sustained whatever progress we have today," he says. "Religion rules mankind. It is the backbone of our laws. It is the cornerstone of our faith in one another, without which there could be no business, no social stability. Non-churchgoers are exerting a most malicious influence."

The prohibition question in England is coming to the fore. In a speech delivered to a crowded demonstration at the City Temple in London last month, Lloyd George, while not committing himself to prohibition, declared:

"We have a million and a half people living on the bounty of the state, and our trade is down. We have an adverse trade-balance for the first time in our history. Why? Because last year we spent \$316,000,000 on alcoholic liquor—more than the interest on our national debt, which came to \$305,000,000."

"Drink doubles the burden of our debt. It is idle to say that this expenditure is on Excise. Take away the duty and it comes to \$179,000,000, while the annual national expenditure on bread is only \$80,000,000, that on milk \$76,000,000, and that on education \$82,000,000.

"This means that a twelfth of our national income is spent on alcoholic liquor, and that the nation has to work hard for a full month of the year to pay for the drink."

A gift of \$1,000,000 by Cyrus H. McCormick and his sons, Cyrus, Jr., and Gordon, to the Young Women's Christian Association, in memory of Mr. McCormick's wife, was announced in December. The money will be used to construct in Chicago a residence hall for women and girls.

Spain has passed a real one-day-rest-in-seven law. In general it forbids work on Sunday, but makes exemptions for domestic service, public performers, professional and intellectual workers, librarians and the like, keepers of live stock, workers in co-operative societies and labor organizations, and work necessary for the public interest or to prevent accidents or in cleaning and repairing plants so as to avoid interruptions during the week. The law requires that in all such cases employees shall have a day off in the middle of the week and prescribes that employers shall post a schedule of rest days for their workers.

A Reason for Some "Ten O'clock Scholars!"

By LUCY KING DE MOSS

Topic Talk

PARAGUAY is called the "Bare-foot Republic," and we are told that truly, with the exception of the better dressed men, women and children of the towns, everyone goes without shoes. In a tropical climate it is quite the comfortable thing to do, without doubt, but there are some drawbacks to the custom and one very serious result. Stephen J. Corey, in his interesting book, *Among South American Friends*, tells us that seventy-five per cent of the people of Asuncion, where we have a mission, are infected with hookworm, a disease which is carried into the homes through the bare feet. Now the symptoms of hookworm are tiredness and thin blood and lack of desire to do anything that requires effort. In a perfectly good hookworm-less community it isn't always easy to settle down to study, but when a persistent little parasite fastens itself upon one and begins to feast upon one's blood and digestive organs, then, indeed, it doesn't matter whether school keeps or not. And that is one of the serious problems of Paraguay, for hookworm has probably taken as many lives as war, and together, these two enemies have nearly conquered the game little country. They both must be eradicated if the country is to live and prosper as it rightly should.

We said last month that people who were doing missionary work are not

always called "missionaries." The International Health Board might be considered a strictly scientific organization, with its branch offices in many parts of the world. Yet the work the Health Board is doing in a quiet, little-talked-of way, to help suffering people, is most certainly Christlike in its nature. This Health Board was established by John D. Rockefeller and his son, two rich men who are constantly finding ways to use their wealth to benefit their fellowmen. In Asuncion the Health Board has rented some rooms, furnished them very simply, so that the people would not feel timid about coming to them, and installed some skilled physicians who know a magic drug, two doses of which will usually put to rout the deadly foe, hookworm. That the people may know the serious nature of the disease and how it may be successfully treated, printed leaflets are distributed broadcast through the country and lectures are given before schools and in community gatherings in towns and country villages. Already wonderful changes have come to Paraguay through the Health Board. It has been of estimable value.

Such an institution is the "Big Brother" to missionary work in helping to give these backward people a chance. The job of making boys and girls see the beauty of a life after the pattern of Jesus, when they are

struggling against a physical handicap like hookworm, is a hard one. With that handicap removed by the magic medicine, and clear eyes and alert step substituted for the dull look and dragging feet, the task becomes more hopeful.

There are so many things to think about in connection with the school life of the boys and girls of South America, and especially the backward country of Paraguay. If it were merely the question of providing Christian education for the boys and girls for so many hours a day, sending them home at night, it would be a problem, financially. But the most desirable thing in the world is for them to stay right in the school, day and night, so that they may have the personal care and supervision of the missionary family, and this means dormitories for boys and for girls.

Very often the parents of the children are won first of all by the athletics of the school. The games and exercises please them mightily and they are willing for their boys and girls to have the Bible taught to them and take the regular school course, if they may have the games. You know what an excellent opportunity this gives the teachers to impress the importance of fair play and sportsmanship, and one which they cannot afford to overlook. It is an important part of the training.

The thing the missionaries dread most of all, in their work with the boys and girls of Paraguay, is having to give them up after one or two or three years in the mission. This has happened for lack of space a good many times. That is why everyone is watching with such eagerness the erection of the new dormitory buildings, about which we shall hear presently. Christian education will bring in a new day for the countries of South America.

Program for Triangle Clubs

Theme—Listening In

March

LAND OF OPPORTUNITY

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE: *The Friendly Guide*

HYMN: *O Master, Let Me Walk With Thee*

SCRIPTURE LESSON: Matthew 5:14-17
Stewardship of Influence

OFFERING

PRAYER

WORLD CALL ANNOUNCING ON

SOUTH AMERICA'S WAVE LENGTH:

With Boys and Girls in our Schools
Swastika Club

HYMN

BENEDICTION

PROGRAM HELPS

The Friendly Guide: Devotional booklet containing Scripture lesson and comment. 10c each.

Listening In: Program Booklet, 6c each.

Leaflets: Prepared for each month to carry out the program outlined. Price 3c each.

Makers of South America: Become familiar with the great heroes

of South America through the use of this book prepared especially for the intermediate and senior groups. Price 75c.

Programs of Study and Service on Latin America: A handbook for leaders. Helpful and tested suggestions for an intermediate group, including study, worship, dramatization and service activities. Price 25c.



Dr. and Mrs. Francis E. Clark

Founders of the Christian Endeavor movement. Because of advancing years Dr. Clark has just retired as president of the United Society of Christian Endeavor. A fund of \$100,000 will be raised before Christian Endeavor Week, January 31-February 7, 1926, the investment to be a life income and later a memorial fund for the world Christian Endeavor movement.

Christian Endeavor Helping in the Grandest Work in the World

By JESSE M. BADER, Secretary of Evangelism

CHRISTIAN Endeavor is a great power and soul winning is a grand work. The immediate thing is to get the two together. Christian Endeavorers will want to make February and March big months in personal devotion and soul winning. A great challenge is upon the church today and Christians must measure up to it.

Easter is a great season of the year for evangelistic work. People are more approachable at this time of the year than any other. They are more ready to talk religion than at any other time. It is coming to be the grandest period of ingathering for our brotherhood. Here are some definite ways in which Christian Endeavorers can help. Study these plans—talk about them and get your society to join up its forces in helping to put across the greatest “Pre-Easter Evangelistic Crusade” our churches have ever known.

Goal

The goal is the reaching of 100,000 from January 1 to Easter, April 4. This is fourteen Sundays or thirteen weeks. This means 1,000 additions per day for our whole church. Christian Endeavor can help win many hundreds of this number.

The Emphasis by Months

January, Planning and Preparing.

February, Preaching and Teaching.

March, Winning and Saving.

Easter to Pentecost (May 23), Holding and Using.

An Evangelistic Committee

If your Christian Endeavor society has an evangelistic committee, put this special plan and program into their hands to direct. If your society does not have such a committee, appoint one at once, to serve until Easter or permanently. Three or five would be a good number to appoint for this special work.

What the Christian Endeavorers Can Do Through February

1. Join with all others in a nationwide reading of the Book of Acts through this month. The Book of Acts has twenty-eight chapters and February has twenty-eight days. “A chapter a day keeps the tempter away.” Let every society adopt and urge this plan. Thousands will do it together. Help to make it a nationwide aciton. Enlist your whole society.

2. The promotion of the Pocket Testament League plan in your society and throughout the whole church. The P. T. L. plan is the enlistment of all who will agree to carry the New Testament with them and promise to read

at least one chapter each day. Send to the United Christian Missionary Society for free P. T. L. literature and plans. If any desire, the United Society will send a sample of each of the three special P. T. L. Testaments. These may be returned if not wanted. Read the special article in this number of WORLD CALL on the P. T. L. This fits into the Quiet Hour plan our Christian Endeavor program has fostered during the years.

3. The observance of Christian Endeavor Day, February 7, using the United Society's free pageant program, *The Royal Way*, and taking an offering for world-wide missions.

4. The beginning of the five four-minute talks on Sunday evening, February 28. The talks are outlined especially for the Christian Endeavor by John D. Zimmerman of Kansas. Each subject should be given out one week in advance. Two weeks would be better. Give the talks to persons who will do the work well. Enlist your best speakers.

What the Christian Endeavorers Can Do from March to Easter, April 4

1. Continue the five four-minute talks through each Sunday night of this month. Make one of these a part of each evening's program.

2. Order from the United Society *The Fellowship of Prayer* booklet. The cost is 3c per copy or \$2.00 per 100. These can be purchased with Christian Endeavor funds or ordered and sold to the members. These daily devotional studies cover six weeks preceding Easter. Order these now.

3. Each Christian Endeavor member carrying a prayer list of different friends they desire to see won to Christ by Easter. The United Society has a special prayer card for 65c per 100. Form an intercessory prayer group of those who will pray together for chums and friends. The devotional committee could well work out this plan.

4. Each Christian Endeavor member seeking to win at least one other to Christ by Easter Sunday. “Each One Win One.” More people are won to Christ by siege than by attack. Urge each Christian Endeavorer to lay siege to the life of another to win that person by Easter.

5. Join hands with the pastor and church in all the pre-Easter soul winning plans, helping in every possible way to live up to the motto “For Christ and the Church.”

Easter Sunday

1. Get behind plans for a sunrise prayer meeting in the church at 6:30 Easter morning. The Christian Endeavor society can hold or help to hold this important service. It is to be

SENIOR C. E. TOPICS

February

7. What Does Christian Endeavor Mean to Me? Matt. 20: 25-28 (Christian Endeavor Day). *Sundar Singh, India's Christian Sadhu*, April, 1923, WORLD CALL, page 46.

14. What is Faith and What Does It Do For Us? Heb. 11: 1-20. (Consecration meeting.) *Caring for the Aged in Congo*, December, 1925, WORLD CALL, page 52.

21. Lives Transformed by Christ. Acts 9:1-20. *The Chinese Storyteller Telling the Story*, June 1922, WORLD CALL, page 12.

28. Neglected Areas in the Country. Isa. 35:1-8. “Do You Hear the Crying of the Children?” December, 1925, WORLD CALL, page 55.

INTERMEDIATE C. E. TOPICS

February

7. What Does Christian Endeavor Mean to Me? Matt. 20:25-28. (Christian Endeavor Day). *Sundar Singh, India's Christian Sadhu*, April, 1923, WORLD CALL, page 46.

14. Developing and Using Our Will Power as Christians. Prov. 16:32; 1 Cor. 9:24-27. *The Miniature Sermon*, August, 1925, WORLD CALL, page 47.

21. Do We Need to Mend Our Manners? 1 Cor. 13:1-7. *The Greatest of These*, December, 1925, WORLD CALL, page 24.

28. What Missionary Work Is Needed in America? Matt. 9: 35-38. *The Fifth Epistle to the Churches*, January, 1926, WORLD CALL, page 16.

world-wide among our churches. The Christian Endeavorers may give a breakfast at the church following the sunrise service. A day begun in prayer can't help but end in victory. Order the special *Sunrise Prayer Program*. It is free and will be used around the world in all the mission fields and at home.

Join heartily in the Fourfold Fidelity Christian Endeavor plans for winning one hundred thousand souls for Christ and his church. Put forth every effort during the Easter season of 1926 and thus experience the joy that comes through the fellowship of service.

A Moment of Prayer

Arouse us, O Lord, to a renewed sense of obligation to thee, the great Head of our nation, to our fellows who with us are the makers of our national life, to those who are in authority, and above all to those deep principles of righteousness which thou hast planted in our hearts. Amen.—*The Congregationalist*.

Woman's Missionary Societies and Circles

Program Helps



F. J. Huegel



Elma Ireland



Mrs. F. J. Huegel

Over the Border

OUR field in Mexico includes the states of Aguascalientes, Zacatecas, about two-thirds of San Luis Potosi and two districts of Jalisco, with a population of 1,053,000. The work in these fields was established in 1919, where the Southern Methodists and the Presbyterians had formerly worked.

There are three organized churches in the district with a membership of 377. There are eight out-stations

where regular evangelistic work is carried on by trained Mexicans.

In Aguascalientes the congregation pays rent and light for the pastor and twenty pesos monthly on his salary. The success of the Golden Jubilee makes possible a much needed church building.

In Colegio Ingles, San Luis Potosi, the total enrollment for 1924 was 271. Four week-day Bible classes were conducted throughout the year.

A total of 371 pupils matriculated in all departments of Colegio Morelos, Aguascalientes, for the school year, 1923-1924. With the help of the missionaries and Mexican pastor the fifth year normal school has been added.

Woman's Missionary Society Program

The Americas for Christ

MARCH

Our Nearest Foreign Neighbors, Mexico

BUSINESS PERIOD

DEVOTIONAL THEME: "Years" (Chapter V Altar Songs)

SONG: *I Love to Tell the Story*

PRAYER

TALK: *Mexico Today*

MESSAGE: *What the Church has Done For Me*

SPECIAL MUSIC

OFFERING

CIRCLE OF PRAYER: For the workers in Mexico, the children, the native Christians, those who have not yet been reached.

BENEDICTION



Moody Edwards

Circle Program

The Highway of Friendship

"If ever from the depressed heart of a submerged people there went up to God a cry for help, that cry goes up today from the nearly seventy millions of Indians from Mexico to Chile."

MARCH

Up the Parana to Asuncion

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE: *The Friendly Guide*. Hymn: *O Master let me walk with Thee*. Scripture Reading: Matt. 5:13-16. *Stewardship of Influence*.

OFFERING

PRAYER

LAND OF OPPORTUNITY: (Leaflets) *First Impressions of Buenos Aires* (WORLD CALL, February, 1924); *Colegio International*; *Guests of the Swastika Club*.

CIRCLE OF PRAYER



Ruth Leslie

During the past year forty-one orphans were cared for in our Mexican Christian Orphanage. The Golden Jubilee will provide a new home for these girls and make possible an enlargement of the work.

The work of the doctor in San Luis Potosi continues to be one of the great assets of the work. During the past year 8,735 treatments were given. At the same time gospels are given out to



Ina E. Smith

all who visit the clinic and many of our church members have come to us through this influence.

In San Luis Potosi the library means much to the work. Last year 379 took advantage of the opportunity to draw books from the library and many others enjoyed its reading privileges.

We cooperate in the Union Theological Seminary at Mexico City and in the united press, which publishes an evangelical paper for Mexico and conducts a book store.



Jane Brewer

The present staff in Mexico consists of the following: Miss Jane Brewer, Mr. and Mrs. Moody Edwards, Miss Pearl Gibbons, Mr. and Mrs. Emerson Hinds, Mr. and Mrs. F. J. Huegel, Miss Elma C. Irelan, Miss Hallie Lemon, Miss Ruth Leslie, Dr. Ezra A. Lines, Miss Etta Nunn, Miss Ina Smith, Miss May Wilson, Miss Catherine E. Wisdom, and Mr. and Mrs. Ivan H. Grisby who went to the field last fall.



Hallie Lemon



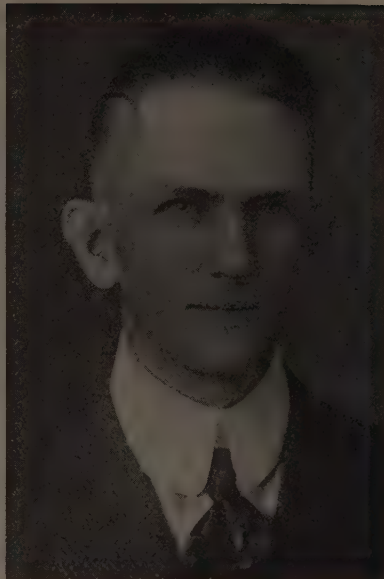
May Wilson



Pearl Gibbons



Catherine Wisdom



Emerson Hinds



Etta Nunn

Echoes From Everywhere

Caste Gradually Giving Way

Barela was worked intensively last month. Each section of the town was visited once and some sections more than once. The gospel message was presented to small groups. The men workers make it their aim to visit with the men and boys in the homes where the women workers go regularly.

The evenings were spent in the distribution of medicine and in promotion of volley ball and football. Great interest is shown in these games. The head man of the village, who is a strict Brahman, comes to play volley ball and

every evening Brahmans play with people of lower castes.

Magic lantern slides of the Parables of Jesus were shown in the cowherd's ward to a good attendance of people of this caste.

Twelve villages were visited and the people willingly assembled to hear the preaching and singing and to receive the medicines which we had.
Jubbulpore, India C. H. SMILEY.

Growth in the Grace of Giving

The Lotumbe field covers quite a good deal of territory and for conveni-

ence is divided into fourteen different sections. Upon my return from furlough I was asked to cover this district in the interest of the evangelistic department of the survey. It was refreshing to go over the whole field and note the growth. The out-stations, as a whole, average in giving fifty-one per cent of the cost of their preachers. This does not include what the Lotumbe local congregation gives.
Lotumbe, Africa HERBERT SMITH.

From Our Oriental Secretary

The following interesting statements have come from Alexander Paul, oriental secretary, who has recently spent some time in the China field. He is speaking of the hospital at Luchowfu and also of the fine girls' school there:

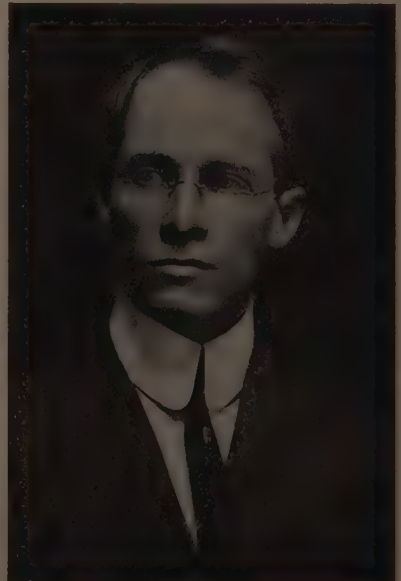
"The hospital is in better shape than I have ever known it to be. They are



Ivan H. Grigsby



Mrs. Ivan H. Grigsby



Dr. Ezra A. Lines

getting the work departmentalized, and in addition to our missionary doctors, we have two or three splendidly trained Chinese doctors who are well prepared to carry on their share of the work. This is especially true of Dr. Chen who is not only a remarkable surgeon, but an outstanding Christian man. He had been to Peking for six months post-graduate work in the Peking Union Medical College. We were at Luchowfu when he returned, and were struck with the wonderful reception which was accorded him by the people of the city. The city elders spread a great feast for him the day after he got back and seemed to be very sincere in their welcome to one who, as they put it, had done more than any other man for the welfare of the people in Luchowfu and district. The hospital buildings are in fine condition.

"The Girls' School is very prosperous and the beautiful little plant is a dream in itself. It is so in harmony with the Chinese architecture and surroundings, and the little bungalow which was built for Miss Wilkinson and Miss Collins is very beautiful in its simplicity, and just what was needed for a home for these two women. They of course had to meet with a great deal of difficulty during the trouble last June; not that their school was affected particularly, but the anti-Christian feeling which swept throughout the country was noticeable in Luchowfu."



A Christmas Tree
With Unseen Guests

At the December meeting of the woman's missionary society of Central Church, Decatur, Illinois, a unique party was given for the aged in the Old Peoples Home, Jacksonville, Illinois, who were the "unseen guests." Names of these "guests" had been provided for the members of the society and each one brought a gift which was placed on a beautiful Christmas tree provided for the purpose. A package containing all the gifts was later sent to the Home expressing best wishes for a Merry Christmas.

Library Buys Missionary Books

The women of Parkersburg, West Virginia, are taking the woman's missionary society reading contest seriously. Through the kindness of Miss Edna Echols, one of the members, the local Carnegie Library ordered all of the missionary books on the list to be read and these books are now at the disposal of those who wish them. The librarian says that no set of books they have had has been in so much demand as the missionary books! Better ask your library to order the set too. Tell them about Parkersburg.

The Youth and Life Problems

I have been teaching eight periods per week in voluntary Bible school classes for high school students. The

These All Died in the Faith

Mrs. E. Ramsey, December 4, 1925, Denver, Illinois. Life member C. W. B. M. and charter member of the society at Denver. Age 99.

Mrs. Walter Frazier Howe, October 1, 1925, Indianapolis, Indiana. Member Northwood missionary society.

Mrs. Willa Goodart, November 11, 1925, Normal, Illinois. Secretary woman's missionary society and deaconess in First Church. Age 29.

Mrs. Lydia Lindsay, November 19, 1925, Mt. Carmel, Illinois. Charter member missionary society. Age 73.

Mrs. George Maxwell, September 23, 1925, Halsey, Oregon. Faithful in church and missionary society.

Mrs. Mary Harris, September 10, 1925, Mattoon, Illinois. Faithful member First Church and missionary society.

Mrs. Mary E. Rouse, December 24, 1925, Nelson, Nebraska. Vice-president missionary society for eighteen years. Age 76.

Mrs. Enoch H. Jones, December 9, 1925, Murfreesboro, Tennessee. President of woman's missionary society and formerly secretary of Middle Tennessee district.

Mrs. Lydia Dawson, December 12, 1925, Olmstead, Indiana. Faithful member of missionary society. Age 68.

Hidden Answers

1. Where are to be found 33,333 images of the same god-dess?
2. What is the "thread that binds our work together"?
3. What was the "Halloween trick that served the Lord"?
4. What is the connection between wax images and hymn books?
5. What challenge grows out of the Evanston meeting?
6. What piece of pioneer work was undertaken by Mr. and Mrs. Hannan?
7. What standing have the Disciples of Christ in the cities?
8. What pronouncement did the Washington Peace Congress make about war?
9. Who may become a "Washington, Lincoln or Betsy Ross"?
10. What has gladdened the heart of Miss Siegfried in the Philippine Islands after twelve years' absence?
11. What is an "Ekitelo"?
12. What service has the Carnegie Library in Parkersburg, West Virginia, rendered?
13. What well known missionary has just died?
14. Who is T. Kawai?
15. How are the dead buried in South America?

classes have met five days in the week from 8:55 to 10:45. Mrs. Higdon and a Filipino teacher helped. There were about a hundred students who attended one or more times. Perhaps eighty were present at four or five classes; fifty got the benefit of eight or ten recitation periods; fifteen continued until the course was finished and seven took the examination and received certificates issued by the Philippine Islands Sunday School Union. The course consisted of thirteen lessons in Life Problems and lasted five weeks. I am teaching eight periods each week in the Union Theological Seminary.

We have had four baptisms at the Taft Avenue Church recently and one Christian accepted as a guest. Two others came by confession and will be baptized next Sunday.

During September I spoke three times at Albert Allen Dormitory, once at the Union Seminary chapel, once at the convocation of the Association Institute, once at an afternoon religious meeting at the Student Y. M. C. A., once at the Chinese Y. M. C. A., and preached four sermons at the Taft Avenue Church.

E. K. HIGDON.

Manila, P. I.

Board of Education and Work of Our Colleges

Hiram College reaches goal—Texas Christian University completes new basket ball court—Dr. Shullenberger goes to Indianapolis—Disciples of Christ Club at University of Chicago

DR. HERBERT L. WILLETT of Chicago, has returned from a year spent abroad, during which time he traveled around the world. Since his return he addressed the New Testament Club of the University of Chicago on "Light from the Near East."

Herbert Smith of Lotumbe, Africa, who spent much time at Bethany, West Virginia, while on furlough in this country, writes most interestingly of his return trip in a recent number of the *Bethany Collegian*. "It is a long journey from West Virginia to Lotumbe, but with the welcome one receives upon arriving one feels that the journey is worth while," is his cheering message.

Professor Katherine Merrill Grayden of the English department of Butler College, spent several months last year traveling in England, France, Belgium, Switzerland and Italy. While in England Professor Grayden spent much time visiting the places where the great English writers lived and wrought.

Professor Ralph W. Nelson has a very readable and thoughtful article on "Fundamentalism and Experimental Logic" in the *Culver-Stockton College Bulletin* for November. Its constructive value lies in its attempt to show how experimental logic can mediate between modernism and fundamentalism.

Gifford Gordon, one of the numerous students whom Australia has sent to Transylvania College, himself a student at Transylvania 1904-1908, is again in this country with headquarters at Atlantic City, having been commissioned to make a close-up study of prohibition. He is at present engaged in a lecture tour through the South. In the October issue of the *Review of Reviews* he has an article entitled "Prohibition in America."

Texas Christian University is just completing a \$10,000 new basket ball court with a seating capacity of 2,500. It will have a playing surface 50 x 90 feet. It will be the best playing court in Fort Worth. The new structure was ready for the first conference game in January.

T. S. Cleaver, former pastor of the church at Eureka, Illinois, began his

work with the church at Flint, Michigan, January 1. By identifying himself in the closest and most sympathetic way with the students of the college a strong tie came to bind pastor and students. At the close of his farewell chapel address to the students of the college, Miss Corinne Holloway, president of the senior class, presented to Mr. Cleaver, on behalf of the student body, a beautiful basket of flowers as a token of love and respect.

Lawrence H. McWane, aged forty-two, a director and member of the executive committee of Lynchburg College, Lynchburg, Virginia, died of pneumonia Monday evening, November 23, after a brief illness. He was a graduate of Milligan College. After his graduation he returned to Lynchburg and began work with the Lynchburg Pipe and Foundry Company, which had been recently organized by his father. He held successively the positions of bookkeeper, general manager and president of the company. He was a member of the First Christian Church at Lynchburg, serving for many years as a deacon, and was prominent in the business and social life of the city.

Dr. William A. Shullenberger, pastor of the Central Christian Church, Des Moines, Iowa, has been extended a unanimous call to become pastor of the Central Christian Church, Indianapolis. By education, temperament, culture, experience and recognized ability he is peculiarly well fitted to succeed Allan B. Philputt as the pastor of this great church. Dr. Shullenberger is a director of the Board of Education of the Disciples of Christ and a member of the executive committee.

Mr. and Mrs. I. O. Foss, who were for three years connected with Missouri Christian College, Mr. Foss as president and Mrs. Foss as a member of the faculty, are now doing post-graduate work at Columbia University. Mrs. Foss is a candidate for the degree of Doctor of Philosophy in the field of Administrative Education and Mr. Foss is taking advanced work in theology and religious education. They expect to devote at least two years and possibly three to graduate work. They did a very serviceable and appreciated work for Missouri Christian College.

Dr. H. D. V. Palmblad, professor of modern languages, Phillips University, Enid, Oklahoma, read a paper on Scandinavian literature before the

Modern Language Association at its annual meeting in Chicago during the holiday season. Professor Palmblad also contributed an article on Scandinavian literature to the *New International Year Book*.

An interesting and instructive address on "The Education of Women" was recently delivered to the student body of Christian College, Columbia, Missouri, by the dean of women, Miss Julia Spalding.

The successful culmination of the Seventy-fifth Anniversary Crusade of Hiram College for \$1,250,000 calls to the attention of the general public the notable service rendered by Dr. Miner Lee Bates, the president of the institution. Upon coming to the institution in 1908, he found the college with less than a hundred thousand dollars endowment. It now has an endowment of \$1,100,000. The college has made a notable advance in academic standards. It is a member of the North Central Association of Colleges and Secondary Schools, it is accredited by the National Association of Colleges, the Maryland Association of Colleges, and the National Association of University Professors. The last three named recognitions have come during President Bates' administration. It is a sober statement of facts to say that from an academic standpoint Hiram is one of the best smaller colleges in America. A beginning is now to be made toward an expansion of the building equipment of the institution which will add much to the efficiency of the college.

Dr. C. J. Armstrong, pastor of the Christian Church, Hannibal, Missouri, delivered an appreciated lecture at Eureka College December 17 on "Incidents in the Life of Mark Twain." Hannibal, Missouri, is the birthplace and home town of the famous humorist and writer. Mr. Armstrong has studied the facts and traditions of Twain's life and career at first-hand and read more than thirty of his books. With vividness and in a realistic manner he made such characters as Tom Sawyer and Huckleberry Finn live again. With the same vividness he described the quaint little town of Hannibal as it was in Twain's childhood and youth. The lecture was given in two sections, one before the student body at chapel and the other at the joint meeting of the Y. M. C. A. and the Y. W. C. A.

Dr. R. B. Moore, son of W. T. Moore, and at one time a professor in Christian College, Columbia, Missouri, has been awarded the Perkins medal, presented to the American chemist making the most outstanding contribution to applied science and considered one of the highest honors that a chemist may attain. The presentation ceremony took place in New York City January 15. Dr. Moore was at one time chief chemist of the United States Bureau of Mines, but since 1923 has been manager of the Dorr Company, engineers, New York City.

Floyd Reeves, formerly head of the department of Education in Transylvania College, has passed successfully his examinations for the Doctor of Philosophy degree at the University of Chicago and his thesis has been approved with credit during the first term of the summer quarter. Professor Reeves will teach a course in college and university finance, and another course for college and university registrars, deans and presidents. Dr. Reeves is now directing a series of surveys for colleges of the Disciples of Christ.

Harvard the Richest Educational Institution in the United States

The United States Bureau of Education has recently released figures showing the status of universities of America as to endowment and equipment. According to the data offered, Harvard has the largest endowment of any institution in America, \$53,031,769. There then follow in order: Columbia, Yale, Leland Stanford, Chicago, Cornell, Johns Hopkins, Carnegie, Princeton, Rochester and Pennsylvania. Harvard also ranks first in the value of buildings, grounds and equipment.

Disciples' Club Formed at University of Chicago

It is now reported that there are 150 students of the Disciples of Christ in the undergraduate department of the University of Chicago, and thirty in the graduate schools. At a recent meeting of these students a club was formed under the name "Disciples' Club of the University of Chicago." D. C. Troxel, former pastor at Hiram, Ohio, was elected president and Mrs. F. D. Coop of Southport, England, secretary. The avowed purpose of the club is to develop group spirit on the campus; to help in getting student-ministers in touch with churches; and to keep alive the spirit of the Disciples of Christ. Programs will be given every other Thursday evening from 6:00 to 7:15. Every Thursday evening the group will meet together and break the bread of fellowship.

The Princeton Student Conference

A national student conference was held at Princeton, New Jersey, December 11-12. The conference was promoted by *The New Student*, the Council of Christian Associations and the active promoters of the National Collegiate World Court Conference. The objectives of the conference were in the main two: To secure a national expression of undergraduate opinion on American entrance into the World Court, and to consider the feasibility of establishing a permanent organization of American students for the consideration of important questions. The holding of the conference was endorsed by such leaders as Vice-President Charles G. Dawes, Charles Evans Hughes, Newton D. Baker, William Howard Taft and Senator Borah. The conference resulted in the formation of a National Student Federation.

The Evanston Student Conference

Notice has been made previously in

these columns of the Inter-communal Student Council to be held at Evanston, Illinois, the seat of Northwestern University, December 29-30-31. As these notes are written the indications are that the attendance will be large and representative. Lynchburg College voted to send five delegates. Eureka College sent four representatives. The Bethany Circle will have representatives from several chapters. Professor Coe's contention that the cooperation of youth and maturity, with candid consideration and respect for both points of view, is the way to sane and substantial progress, is deserving of the careful consideration of all.

Notes of the Work of the Endowment Department

Two new crusades opened in January. The Illinois Crusade began January 8, with a state fellowship meeting at Bloomington. George C. Aydelott has been appointed by Dr. H. H. Harmon as the director of this Crusade. The Lynchburg Crusade opened January 15.

The Phillips Crusade gained \$20,345 during November and the total on November 30 amounted to \$996,300. It has since passed the million mark.

The Cotner Crusade gained \$25,807.25 during November. Total to November 30, \$671,143.85.

Other College Campaigns

The campaign in behalf of Randolph Christian College, Cisco, Texas, had resulted at last report in the raising of \$45,000.

John W. Atherton, financial secretary of Butler University announced two notable gifts to the building fund of Butler during December: the first was a gift of \$15,000 by ex-Senator Taggart; the second, a contribution of \$25,000 by Lex Kirkpatrick of Kokomo.

G. I. HOOVER.

An Argentine Cottage Prayer Meeting

By Winifred W. Williams

IT was a beautiful day and we were headed for the country. I was anticipating my first opportunity to attend an Argentine prayer meeting with my friend, Miss Zona Smith, who had recently returned from furlough. We were going to a women's meeting held for the first time in one of the Argentine homes. Formerly these meetings had been held at the church. Through devious ways and by various means we at last arrived at the place of meeting. There were fifteen women to meet us, and we had expected perhaps four or five. The Senora, whose guests we were, lives in a very humble hut, surrounded by a most prosperous garden. A warm afternoon it was, which means darkened rooms and flies.

My friend and I sat on one of the double beds in the tiny room, facing the others. The room was dark but their hearts were light and their eyes shone with happiness at the return of their dear friend. These women were all Christians, some for many years having Christian families, some for only a short time, living in antagonistic surroundings and suffering greatly for their faith. Three of the women led us in prayer. How they thrilled me as I listened. I could not understand the words uttered, but how well I could feel the spirit of each petition. At the close there were tears in the eyes of all, because this was the first prayer made by our hostess in the missionary friend's hearing. She had joined Christ's people during the missionary's absence. . . . It was indeed beautiful. Then we heard the message of Paul to the Philippians, where he exhorts

Christians to suffer in Christ's behalf, to sacrifice all for his sake but to glory in such suffering and gladly endure such sacrifice. How much each woman there had to suffer daily from the taunts of her neighbors and ostracism of her family and friends, no one could know. How comforting were those words of Paul when he bade them all to take heart.

Our hearts were overflowing with emotion when we left that home. The memory of that room with its contrasts comes back to me again and again. The darkness within enshrouding the shrine of San Juan, which one could barely distinguish on the table; the brightness of the countenances in front of us; the glitter and the noise of the outside world and the peaceful calm inside. What a comfort and blessing Christ brings into human lives!

Station UCMS Broadcasting



WHEN Mr. and Mrs. Fay E. Livengood sailed for India on January 16 they took with them a wee daughter of nine months, Cornelia, whom they adopted in December. Mrs. Livengood writes: "Although we have had her only a few weeks she has completely won our hearts and we know she will grow to be a fine daughter to us. We are having a lot of fun getting together her outfit. It is surprising how many things can be used by one so small."

En route, the Livengood party expects to do some sight-seeing and visiting of friends in Italy, Constantinople, Palestine and Egypt, arriving in Bombay before the last of March. They will proceed at once to Pendra Road where they will take over the work of Mr. and Mrs. Menzies, who are due for furlough.

W. L. Martin began his new duties January 1 as state secretary-evangelist of West Texas-New Mexico and Arizona, under the joint direction of the two state boards and the United Society. He takes over the work of R. E. Dunlap, who gave so many years of valuable service to developing this field.

Miss Bessie Pehotsky, special worker among European immigrants, will spend the next three months with the Franklin Circle Church, Cleveland, organizing the congregation for work among the immigrants in that city.

A White Gift service, translated into Spanish, was held during Christmas at the Mexican Christian Institute, San Antonio, when twenty-three confessions were made and an offering of \$40 given.

A cablegram received at headquarters announced the death on December 31 of Miss Mary Kingsbury at Bilaspur, India. Miss Kingsbury was one of the first group of eight to be sent by the Disciples of Christ to a distinctively non-Christian field. The others were Mr. and Mrs. Albert Norton, who remained only a short time, and Mr. and Mrs. G. L. Wharton, who went under the Foreign Christian Missionary Society, and Miss Mary Graybiel, Miss Ada Boyd, Miss Laura Kinsey and Miss Mary Kingsbury. They sailed on September 16, 1882, for their chosen field of service. Of this number G. L. Wharton, Miss Ada Boyd and Miss Kingsbury sleep in India's soil. Miss Laura Kinsey, as Mrs. Ben Mitchell of Washington, and Miss

Mary Graybiel of California, are the surviving members of the party. Miss Kingsbury's work through the years has been among the women and children to whom her life was an inspiration no less than to the younger missionaries. An appreciation of her life and work will appear in March WORLD CALL.

Three days after Dr. D. S. Corpron of Luchowfu, China, received a cablegram announcing his father's death, he received a letter written by his father before he was taken sick, and enclosing a clipping which contained some fatherly advice, the last he would be permitted to give. The excellence and general character of the advice commends its passing not only from father to son but from friend to friend, so we hand it along:

"Superstition with many is unconscious belief in their own inferiority. Men are held back by what the pseudo-psychological scientist would call a "psychosis" inhibition or complex.

"To be free, you must be able to use *all* your power. And to use your power you must realize that you have it, that you *can* use it, and rid yourself of the idea that others have a better chance than you have.

"There isn't a normal man that cannot get all that he needs and more, and do his full duty on this earth, which is to do the best he can, if he can only rid himself of the superstition that he doesn't amount to much.

"You don't need to amount to much on this earth to do something worth while."

"If you realize that men are put here to represent divine intelligence and work for improvement, that is something.

"If it is clear in your mind that all the comforts we enjoy, safety from the attacks of wild animals and savages, comparative safety from criminals among ourselves, are due to men now dead, and that it is your duty to do your part to make things better, that is something.

"Freedom of body means freedom to move your arms and legs and go where you will.

"Freedom of the mind means freedom to think, unhampered by the ideas of others, not held down by benumbing superstition, of the old or the new kind.

"The man unable to control himself, making every year and perhaps every day the same old resolutions, always breaking them, is not free.

"All that you have is yourself, and if you do not control that, liberty is not yours."

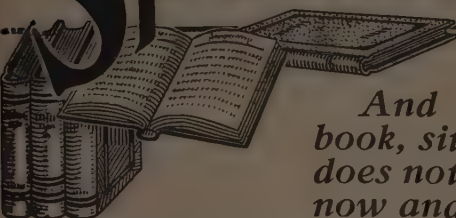
T. Kawai, who for many years has been pastor of our Japanese church in Los Angeles, sailed January 24 for Japan, his native country. He has been called by our Japanese Mission to become a pastor of one of our churches in Japan. This will be Akita or Fukushima and Mr. Kawai is going back with a peculiar attitude of devotion and loyalty to serve among his own people in his own country. Few nationals of other lands have served so long or so faithfully in America as has Mr. Kawai. He is a man of fine training and beautiful spirit and has endeared himself alike to the Japanese and the Americans in California. He has five children, two of whom will accompany Mr. and Mrs. Kawai to Japan and the two older daughters will remain to complete their education at William Woods College, after which they too will return to Japan to do Christian work. Their son will complete his graduate studies at Leland Stanford University. All of those who know Mr. and Mrs. Kawai in America will wish them a happy return to their native land and many years of service among their own people.

A splendid report has been received at headquarters of the work of the woman's missionary society of the Monterey, Mexico, Church. While we are no longer financially responsible for the work at Monterey, we are still providing a place of worship for the congregation. The C. W. B. M. owns the church property, which has been used throughout the years without cost or limitation to the local congregation. The news of their steady advance will be of great interest to a host of people who loved and prayed and gave for the support of our work at Monterey. There is a real challenge for the missionary task in the fact that a church left alone for self-support and self-government will go steadily forward as this church has done.

Mr. and Mrs. J. D. Montgomery, who have served four years as valuable missionaries in Porto Rico, are sailing on February 13 for South America. They will be stationed at Buenos Aires where they will do evangelistic work. The transfer is made necessary because of vacancies in the latter field made by missionaries unable to return to the field and the coming of the Montgomery family will greatly strengthen the work there.

F. J. Huegel, of San Luis Potosi, Mexico, reports that on December 13 there were six confessions at the morning church service, and others made confession in the evening. He says the hearts of the Christian group are overflowing with joy.

Speaking of Books



And when a man is at home and happy with a book, sitting by his fireside, he must be a churl if he does not communicate that happiness. Let him read now and then to his wife and children.—H. Friswell.

The Common Denominator

WE traveled across Turkey last summer, and as our train stopped at the different stations we observed with interest the tortuous tracings which composed the names of the cities and towns. They had no meaning for us and somewhat resembled the chart of tubercular bacilli.

We have much the same feeling in reading Mr. Hutchinson's *One Increasing Purpose*. When one has followed him through the fearful mazes of his English sentences one wonders if he has a clear idea of what he wishes to portray. It is regrettable that he is compelled to tell us all about his principal characters in plain words instead of leaving us to find it out for ourselves, from their contacts with the other people of the book. After this thorough delineation the conversations reveal little and are inane and unsatisfying.

As for accepting the hero as a tower of strength, we seem to be taking the author's word for it, as he puts it into the mouths of the different characters, rather than from his portrayal of the hero himself.

The idea of Christ as the Common Denominator is just as vital as it was years ago. Most of us seem to know it dimly and are mere figures of the fraction instead of becoming an integral part. Simon has but come to realization and has started out to make known the wonderful truth he has discovered.

In spite of its faults of style and superabundance of words, the average reader would find the book interesting and purposeful and would commend it. But the few—who delight in chaste and clear English, who have no pleasure in cross word puzzles—may find it extremely tiring.

C. A. BURNHAM.

Bringing Beauty to the Aid of Truth

IN *The Beauty of the New Testament* the pastor of the Linwood Christian Church of Kansas City has made such a study as anyone might undertake independently with great profit. Someone else may have done this, but if so, he seems to have failed to get the results of his labors into print, or at least to give them extensive distribution. This volume

comes therefore as a unique contribution to English literature and to Christian thought and devotion.

One of the tragedies of history is that Protestantism in general has despised beauty while Roman Catholicism has frequently catered to such crude or depraved tastes as to be almost equally guilty. In music and in architecture we are slowly finding the better way and bringing beauty to the aid of truth in public worship, but most Protestant churches have this whole long road before them yet, and few are greater sinners than those who call themselves Christians only. Anyone who witnesses, as through the eyes of a stranger, the bungling way in which most of our ministers and churches get through what should be the sublime ordinances of baptism and the Lord's Supper need go no further to justify this indictment. And yet, with all of our theoretical exaltation of the Scriptures, we have in practice done even greater violence to their exquisite beauty than to that of the ordinances, chopping out a word here and a verse there like veritable butchers and reading the mutilated passages like auctioneers.

As a prayerfully reared lover of the Scriptures from infancy, a powerful preacher of the Word throughout manhood, a thoroughly equipped student of the Greek New Testament and a literary artist always, Dr. Jenkins was peculiarly well qualified to do this work. The labor must have been a refreshing and inspiring exercise in his own life, and the reading of the book

ought to prove a source both of joy and of strength to everyone who opens its pages. Quite properly and consistently the volume is made up chiefly of selections from the New Testament, using the Moffatt translation. Each group of passages is preceded by a concise and illuminating introduction. It is a suggestive and helpful work for the study of the minister and Sunday school teacher, but most of all a bedside companion for everybody.

The first and last paragraphs are as follows:

"Just as art is beauty in expression, so religion is beauty resident in the soul. Art, then, while not identical with religion, is the handmaiden of it. To speak beautifully, write, sing, paint, carve or build beautifully, is to put religion into visible form. To live beautifully is naturally the finest of all the fine arts; for it is to put religion into flesh and blood, the most readable, even if the most perishable, of documents."

"We lay down this little volume of twenty-seven pamphlets with a sigh of wonder and awe. We are amazed that it should ever have been produced at all. That it was brought into being is the miracle of all time, beside which all other wonders become small and understandable. How could any human wisdom have spoken the Beautitudes, the Golden Rule, the Lord's Prayer, the parable of the Lost Son, Paul's address to the Athenians, or his hymn to love, the psalm to heroic faith in Hebrews, and the final vision of Revelation? It could not have been done by human wisdom. It is a work of the divine spirit."

Books Reviewed in This Issue

ONE INCREASING PURPOSE, by A. S. M. Hutchinson. Little Brown Co., Boston, Massachusetts. \$2.50.

THE BEAUTY OF THE NEW TESTAMENT, by Burris A. Jenkins, D. D. George H. Doran Company, New York. \$1.60.

AMERICAN RELATIONS. WITH CHINA. Published for the Conference on American Relations with China. The Johns Hopkins Press, Baltimore, Maryland. \$1.50.

Any of these books may be ordered through the United Christian Missionary Society, 425 DeBaliviere Avenue, St. Louis, Mo.

American Relations with China

THE book by the above title is an attempt by American citizens to understand their responsibilities to China. Two hundred leaders of organizations formed themselves into a study group, engaged the help of experts, and finally came together for a conference. The fruits of this study and discussion have been brought together in a handy volume. Presenting as it does the points of view of business men, educators, missionaries and diplomats, the volume will be of especial interest to the many study groups who are putting China on their program this winter.

An Aged Pilgrim

By ANNIE AGNES LACKEY MACDOUGALL



Typical village houses and crowd gathered to hear an evangelist

IT is one of India's many beautiful spots. Trees abound here and there, roses and other sweet-scented flowers are blooming, until at times the air is heavy with their perfume. The grass, too, is fresh and green, for the monsoon rains have been plentiful.

But out yonder is heard, from time to time, the clang, clang of harsh bells which tell of another spot less than a mile away, where, because of the uncleanness and the din and confusion of idol worship, there is neither beauty nor rest. Yet, day after day, month after month and on into years, this spot and many others like it all over India, are being thronged by her pilgrims who are seeking purity, peace and rest.

On the ground in front of the bungalow sits an aged woman. Her face wears a sad, hopeless expression and her feet are swollen because of the long distance she has walked. It is a widowed pilgrim on her way to a shrine. Just today she has prostrated herself in front of the stone image standing almost hidden in the gloom of the old gray temple. The great bell is sounded to let the god know that another devotee has come. But, even as she is presenting her gift, the last remaining rupee, it is greedily seized by the sleek, evil-eyed priest, who then drives her, ill and penniless, from the temple enclosure. "It is only an old woman," he says carelessly, "let her go."

To the missionaries she tells her story, as they sit with her in a small mud hut just across the way. It is here that she has found rest and shelter in her time of need. Day by day she received medical attention and every evening when the missionaries call to see her they tell her something of the Father-God as revealed through Jesus.

And how she drinks in the message! Over and over she asks to have read to her the wonderful words of the Great Teacher: "In my Father's house are many mansions—I go to prepare a place for you.—I will come again and receive you unto myself, that where I am there ye may be also." To the homeless, lonely wanderer the image of a father, of home, and of one who will conduct her to that home, brings a great peace.

Gradually, she grows better. The swelling disappears from her feet and her strength returns. She tells us of loved ones in a distant part of India—those with whom she lived before she left all in order to go on her long pilgrimage. She often speaks with love and pride of her little grandson who goes to school and can read. "Yes," she says, holding in her hand a gospel from which we have been reading, "he will read it to me when I go back again."

The time comes when she decides to return to the loved ones. It is the

night preceding the day when she is to go away. In the dimly-lighted room two missionaries and their aged pilgrim friend sit talking together. Favorite gospel portions have been read and kneeling she prays, not to the stone image yonder in the gloom of the old temple, but to the Father whom she has found in her long seeking, and in whom she has come to trust.

Going over to a corner of the room she brings two small baskets in which bottles of holy water have been carried as offerings to gods at various places along her pilgrim way. Into one of these baskets she puts the gospels and a hymn book which have been given her.

On the following morning we see once more in front of the bungalow the aged pilgrim, but how changed she is! With a face bright with a great new hope within, she gives her grateful salaams and sets off to the distant home, the loved ones and especially to the little grandson waiting there.

A Live Church At Infanta

Our Tagalog evangelists baptized thirteen persons during the month of October, conducted sixty-one evangelistic services, preached a total of 114 sermons and conducted three funerals.

Our live church at Infanta, which is on the Pacific Ocean side of the island of Luzon, opposite the island of Polillo, sends out its workers into the mountains every two weeks, an eight hours' walk from Infanta, to the Dumagat tribe of the Negritos, which the Tagalogs call Aetas, a people like the Africans but smaller in stature, where they conduct a Sunday school. Laureano Banda is the minister of the church at Infanta, from which church he receives all his support. A number of the Aetas have already been baptized and a plan is on foot for building a simple chapel.

LESLIE WOLFE.

Manila, Philippine Islands



Devotees measuring their length as they crawl to the temple to worship

Missionary Illustrations of Uniform Sunday School Topics for February

Jesus Heals and Saves a Blind Man February 7

MRS. MORSE of Batang gives us a glimpse of her ministry among the Tibetan women in the hospital. One blind woman had died without revealing faith in Christ, though she heard the blessed story a number of times. She continues: "I am very thankful to say that the remaining blind woman seems literally thirsting to hear more and more of the teaching of Jesus. The native pastor and I take turns in teaching her several days every week. It is indeed wonderful to see her wrinkled old face light up with joy when she is listening to the story of God's love." How the inner light is kindled by the glowing love story of Jesus never fails to thrill.

Dr. George E. Miller, a Jesus man in India, records this modern miracle in April, 1925, issue of *WORLD CALL*: "I now have a cataract case in one of the wards. I operated upon him five days ago. This morning when I dressed the eye I tried it out. I held up a small bottle and the patient said—'The Doctor has a small bottle in his hand.' What a joy that was to me! But it will be a greater joy still if the patient shall be able to say—'The Doctor has Christ in his life.'" He adds, "Do you ask me now why this is the third time back?"

Jesus the Good Shepherd February 14

A few years ago, Manuel Torres, the only person in his community who could read, bought a Bible and was so thrilled with the story that he began reading it to his neighbors. He declared it was God's love letter from heaven and was written to them. Once a week they gathered under the trees while he read to them.

One day, when in Bayamon, he met Dr. Alton and Mr. Carpenter and begged them to come up to Dajoas to explain more fully the meaning of the good and beautiful things he had found in the Book. They told him they would be glad to come but could not answer the many calls they had received. He pleaded so earnestly for them to come just once that they consented.

When at last Dr. Alton and Mr. Carpenter arrived they found thirteen all ready for baptism. Many others soon believed and joined the little company of disciples, but they had no place to meet save under the trees. Many of the people are so poor they can scarcely get enough to eat.

The missionaries wrote to the United Society for help and three hundred dollars were sent for a building, the members promising to give all they could. Manuel Torres helped by paying them to work in his coffee field,

so each one gave something toward the new building. The hills are so steep that wagons cannot safely go to the top. All the lumber and nails for the new church were carried the last three miles on the heads of the native Christians. But it was a labor of love and they are very proud of the little church with flowers planted all around it.

Manuel Torres is still the faithful under-shepherd of this flock and others that are being reached among their beautiful hills through the native Christians he has helped to train in Dajoas.—Quoted from Rose B. Wilkinson in *Many Lives, Many Lands*.

Jesus Raises Lazarus from the Dead February 21

A missionary in Korea was following the body of his baby boy to the cemetery. A few weeks before he had laid away the frail form of his devoted wife. Had the church at home forgotten him? No response had come to their appeal for helpers and supplies. Had God forsaken him? His heart seemed turned to stone. The brave spirit of his little wife had been his stay and comfort. He could not pray.

The little procession halted on its way to wait for the road to be cleared. The murmur of voices came nearer. Two native women in the little company of friends were talking. "I am sorry for him!" said one of them. "Why are you sorry?" interrupted the other, coldly.

"Oh, he is all alone now. He has lost both his wife and his dear little boy."

"You don't need to feel sorry for him," was the sharp rejoinder. "Don't you know that when these Christians die their loved ones see them again. We never see ours again after they die." There was despairing grief in the woman's voice.

Behind the closed curtains of his chair, the missionary was lifting a white, agonized face to heaven. The words had cut like a two-edged sword. Had he forgotten his risen Lord? His loved ones were not dead. He would see them again. Tears of joy rained down his face as he poured out his soul in thanksgiving for this sure hope. With new strength and courage he prayed that God would let him live with these people many years to lead them to his Christ.—*Selected*.

Jesus Teaches Respect for Law Temperance Lesson

February 28

Eight students, representing eight races in Hawaii, recently competed in an oratorical contest on the subject of prohibition, which attracted wide at-

tention and interest. The first prize, one hundred dollars, was won by Francis Sato, a Japanese, whose subject was, "Why the Prohibition Law Will Stand." To Kim Fan Chong, a Chinese, was awarded the second prize of fifty dollars given by the W. C. T. U. for an oration entitled, "World-Wide Prohibition." The third prize was won by Dorothy Anderson, who spoke on "Prohibition's Challenge to Americans." It consisted of twenty-five dollars given by the service men through the Army and Navy Y. M. C. A. The contest received wide publicity in the newspapers and the *Star-Bulletin* commented: "As always, this contest vividly illustrates the poly-racial citizenship of Hawaii and the brightest promise of Hawaii's youth."

One question asked by almost every tourist is: "Do you think that the young orientals here can be made into good American citizens?" The answer is clear to anyone who attended the oratorical contest.—Anna Edith Myers in *Adult Leader*.

New Ambassador Visits Colegio Americano

ONE of the outstanding events of the school year at Colegio Americano was the recent visit of the Honorable Peter Augustus Jay, new ambassador to Argentina from the United States. The two hundred and fifty students and the faculty met in the school gymnasium where the national anthem and other songs were sung and appropriate remarks were made by the Ambassador, the principal of the school and representatives of the student body.

Fred Aden, principal of Colegio Americano, said in welcoming Mr. Jay, "Statesmen may have their quarrels, nations may war with one another, but here in this school, maintained largely by Christian citizens of the United States, we have always tried to uphold the principles of true internationalism."

Peter Castel, one of the students, in his speech said, "If the people of the United States were to maintain schools like this in all of the countries of the world there would be no more war."

A handsome Argentine banner was presented to Ambassador Jay by the student body, and they gave Mrs. Jay a beautiful bouquet of flowers.

Mr. and Mrs. Jay and their two little girls are members of the American church in Buenos Aires, and they are rapidly winning their way into the hearts of the people, Argentines as well as North Americans, by their warm cordiality.

Builders of walls must not be discouraged by piles of rubbish and want to quit simply because they are tired; and we must keep on at our work whether we are resisted from without or from within.—*Presbyterian Magazine*.

Cities of the Dead

By HUGH J. WILLIAMS



—Lela E. Taylor

Typical street in a South American "City of the Dead"

SUNDAY and Monday Mrs. Williams and I had opportunity to see how the Argentine people celebrate their "Memorial Day." On the two days, "All Saints' Day" and the "Day of the Dead," November 1 and 2, all Argentine goes to the various cemeteries. There are five or six burial grounds in the great metropolis of Buenos Aires, but the two chief ones are the Recoleta Cemetery where the wealthy people bury their dead, and the Chacarita Cemetery, which is used chiefly by people of the poorer and middle classes.

In the Recoleta and in one side of Chacarita there are miniature cities made up of the tombs, vaults and mausoleums used by the prosperous families. The caskets are piled up, one on top of the other, in the underground section of the vault, or are placed in specially constructed niches about the walls. There is nearly always a small altar with a crucifix, altar cloth, candles and, on these special days, many, many flowers. One can see the relatives standing, sitting, and often kneeling at the doors of these tombs or just inside, saying prayers for the repose of the souls of their dear ones or just remaining there as if to commune with the spirits of the deceased. Some stay a few minutes; others several hours. Not a few bring lunches and remain throughout the day.

The poorer people cannot afford to buy a lot and build an expensive marble or granite tomb, so they bury their dead in another section of the cemetery where graves are rented to families. When the rent is not kept up the cemetery authorities dig up the remains and dispose of them by burning or burying, renting the plot anew to someone else. After a casket has been in the ground for some time many families have the remains put in a smaller wooden or stone container and placed in one of the wall niches. These little

spaces are about 2 ft. x 2 ft. x 2 ft. and rent for much less than the greater ground space that is taken up by a casket. In the cemetery which we visited there were several thousand of these niches on the inside of the boundary walls and in specially constructed buildings.

Friends and relatives were everywhere, placing flowers in these wall niches, in the tombs and on the graves. Employes were reaping a harvest in tips for climbing up their long ladders to fasten flowers to the upper niche covers. Beggars had stationed themselves here and there, offering to say prayers for the dead in return for alms. Many of these mendicants have regular weekly routes which they cover, stopping at residence after residence begging alms. If money is not forthcoming they retaliate by cursing the souls of the relatives of the unwilling auditor.

We saw twelve or thirteen funerals within a half-hour, and we were told that there would be many more in the afternoon hours. Families may not choose the location of the plot they rent, but must have their dead placed wherever the cemetery authorities direct. All of the graves needed for a given day are dug near one another in the same section of the burial ground. There is little effort to make the burial orderly and free from unpleasant happenings. No rough box is used. The lowering is done by cemetery employes, and often when the grave has not been dug large enough there is a great deal of jostling of the coffin in order to make it go down into the grave. The dug earth is replaced in the presence of the mourners. No priest accompanies the funeral unless paid especially for it. We saw one Catholic clergyman who was stationed at the cemetery entrance, where he said prayers for one funeral after another.

Some years ago the city government installed a crematory in the largest

cemetery and no charge is made for incineration, for the government authorities are anxious to popularize this mode of disposing of the dead. The Catholic clergy opposed this from the beginning, and it has been very difficult to win the general public over to the new plan. However, many leading families are now in favor of cremation and it is bound to have a slow but steady growth. It will be many years, though, before the "cities of the dead" stop increasing in this and other Latin countries.

A Tribute to Bolenge

THE high esteem in which our missionary work in foreign lands is held by visitors who see that work first-hand is expressed in the book, *The Map That Is Half Unrolled* by Alexander Powell. This is a splendid book of modern Africa. In his chapter, "Laborers of the Lord," Mr. Powell has this to say of our mission station at Bolenge:

"The most interesting American mission I saw in the Congo was the station at Bolenge conducted by the Disciples of Christ. Bolenge is situated at the point where the Congo River intersects the Equator, so that in pursuance of his daily routine a missionary may be in the Northern Hemisphere one moment and the next moment in the southern. Mrs. Powell and Barton insist that I am prejudiced in favor of Bolenge because we there sat down to the best meal we had in Africa. But what really aroused my interest and admiration was the amazing variety of activities in which the four Americans and their wives who comprise the staff were engaged, and in all of which they displayed marked competency. To begin with, they had themselves designed and built the plant which consists of four residences, a church, a hospital, a school, a girls' dormitory, and a large well-planned industrial building. In addition to conducting a large main school for boys and girls of all ages and 122 outpost schools scattered over a territory larger than many a European kingdom, these eight Americans operate a sawmill, a wood-working shop, a blacksmith shop, a shipyard where they repair and even build small river steamers and launches, a brickkiln which provided all the bricks used in the construction of the large industrial building, a printing plant where a weekly newspaper and numerous textbooks are printed, a hospital, a dispensary, an up-to-date experimental farm, a dairy, a citrus orchard and a large vegetable garden. Where in the United States could you find four families capable of carrying on so great a number of varied activities, and carrying them on efficiently, aided only by Negroes not long emerged from savagery? The only parallel that I can recall is the story of the Swiss Family Robinson."

A Real Joy Ride

IT was on a glorious day in June in the spring of 1925 when a minister whose heart would bound at the thought of the homeless, made practical his lifelong, pent-up love for the orphan by planting a large garden full of corn that would some day make a feast for the sometimes meager table of the children one hundred and forty miles away. His dream came true. The garden produced many bushels of delicious Golden Bantam ears which he loaded onto his automobile, and one morning in August, an hour before day, steered toward the Christian Orphans' Home in Saint Louis.

He and his wife were highly pleased to find a home for homeless children more nearly perfect than they had ever dreamed was possible. Everything so neat, so spotlessly clean; halls, sleeping rooms, kitchen, basement—everything in such perfect order that there was every evidence that none but an efficient, painstaking, loving and devoted superintendent, aided by faithful, kindly and loving helpers, could ever produce such a home where cleanliness, order and a happy spirit reigned supreme.

Among the boys and girls they found good behavior, excellent disci-

pline, devotion to duty and to each other, which revealed the fact that there must have been among the helpers in the Home a spirit of loving kindness, tenderness and a real mother-love added to the daily routine of duty.

Upon the return of this minister to his home, amidst the sweet joy of having helped someone just a little to add happiness to the homeless, another vision stretched glorious before his eyes. Spread out over the map of our country are hundreds of communities that surround Churches of Christ, within easy driving distance from one of our homes for the orphan and the aged, that might very easily send, at least once every summer, an automobile load of corn, apples, eggs, fruit, vegetables, melons and other good things that are always expensive and usually scarce at the Home. This angel of the church that is in the Plain of Plenty, or Hilarious Generosity would be shown through the Home and then take back to his home church such a report of exuberant delight that an unusually large offering would be the result at the next regular annual opportunity. Three-fourths of our churches are either in rural communities or closely in touch with village

and country church life. If, once a year, each church within auto driving distance would thus send a person with fresh things for the orphans' tables, such a devotion to the Homes would be engendered that no more "appeals" would ever need to be sent to our churches to give to benevolences. People are sure to take automobile trips. One trip made, one deed done for the "fatherless and the widow" would be the most joyous ever made. Why not all rural and village churches take up the matter with their leaders and arrange for a real "joy ride" for some member to their nearest home for the homeless?

How easy it is to do something for the orphans was illustrated by the minister's experience. After he planted his first garden it seemed failure would be imminent, so, a neighbor who was not a member of the church, hearing of the venture offered the finest garden spot to be found anywhere, to raise corn for the orphans. Another man plowed the ground and planted it. The minister raised it with a hand plow and hoe. Thus a second "joy ride" was taken with twelve bushels of corn, three bushels of apples and twelve pounds of honey. When the minister returned and reported to his congregation they all were deeply moved and a much larger offering for the orphans' Home will be the result next year.

Reaching the Distant Villages

By W. H. EDWARDS

THREE of our districts are so far away that it is difficult for the inquirers to come and go from Bolenge, so we now go out to them for their final teaching and baptism in their own districts. As we went to Longa recently many were waiting, and sixty-four were baptized at their beach. The Longa local and neighboring villages contributed Francs 1,010, which supports nine village teachers for six months, and the work is developing very favorably there. The Longa church has asked for a medicine boy, trained at Bolenge, whom they will pay, and they will also buy medicines for his work. This is a decided mark of civilization, as the native in his savage state has almost to be paid to take civilized medicine.

From Longa we went to the Ngombe field, between the Ruki and Ikelemba rivers, where we spent a busy time with the young churches and teachers, settling their many troubles, counseling and encouraging them until late into the night, as we sat around the camp fires. In this district ninety-four were baptized and in the Mongo field sixty-two were baptized.

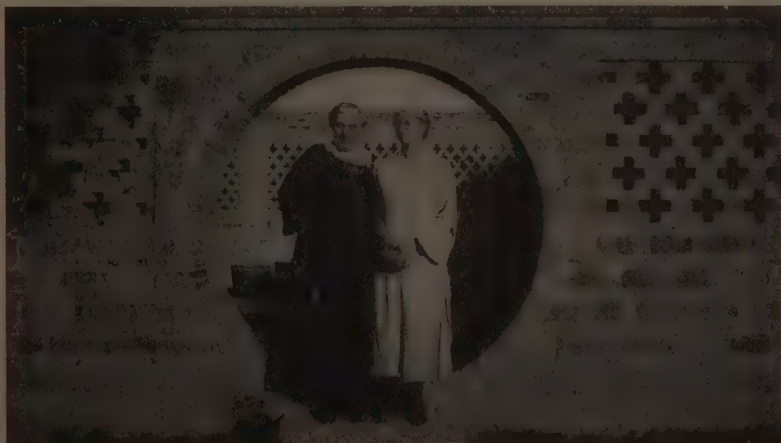
The work and workers in these fields are increasing and developing rapidly. Especially are the Ngombes reaching forth eagerly for the best we can give them. In eight years time their houses and villages are entirely

changed. Very few of the old type of low hut are to be seen. A more modern model of mud hut, patterned after the comfortable house of the white people takes its place.

Throughout all these districts the medical needs are appalling and we were almost mobbed everywhere because our medicine chest for the journey was too small for their needs. We are hoping in the near future to get out-district centers established so that more intensive work can be started for the

better development of these far-away folk.

Because of the annual conference and survey work it has been impossible for one of the missionaries to visit the Ubangi and Ngiri people, so Mark Njoji is taking the trip to this district, where the work is self-supporting in spite of their swampy land and difficult way of living, and their desire for literature is as pathetic as the Ngombes' desire for medicine. It is surprising to see how many are able to read intelligently in a district where none of them have been in school with a white teacher.



Mary Kelly and Emma Lyon, who have spent thirty and thirty-three years in Nanking, China

From New Year's to Easter

(Continued from page 9.)

Certainly every church with a pastor will want at least to hold a revival during "Passion Week," or use the "Home Visitation Evangelism" plan, sending the personal workers out each evening after supper, to call two by two on the prospects.

Easter Sunday. This is the Christian's day of days. Life and immortality are its promises. The music of the day will be played in the major key. The funeral dirge will have no place in the program during such a day of joy and of gladness.

Every church will want to start the day with a sunrise prayer meeting. Let this service be the prelude to the greatest single day that your local church has ever experienced. Make large plans for the decision day service in the Bible school, for the reception of new members on every invitation at every service, and for beautiful baptismal services when those who come on confession of faith shall be buried with their Lord in Christian baptism. A beautiful baptismal service preaches its silent message on the death, burial and resurrection of Christ.

Conservation. The conservation period to hold, use and train the new convert, will be the seven weeks from Easter to Pentecost, May 23. As much definite thought and planning should be given to the conservation of the new convert as in his winning. One night a week could be set apart when the new members would be asked to meet in a special class for instruction and training. Special emphases should be given to the teaching of stewardship to the new members.

Following the great five-year evangelistic program when a million were won to Christ, and with the tides of evangelism so high, the 1926 Pre-Easter Evangelistic Crusade should be the best. To make it so, there should be more prayer, greater consecration, and harder work than ever before. America needs Christ and Christ needs America in his great plan for world redemption. As everyone works it is well to keep in mind the plea of the soldier lad to the churches, as told by J. H. Goldner at the Oklahoma City International Convention, "Tell us about God. It is your business. You ought to know."

J. Z. Tyler Dead

AFTER twenty-six years of helplessness of body, while his mind retained its vigor, J. Z. Tyler, seventy-seven years old, died at the home of his daughter in Cleveland, January 1, and was buried in Richmond, Virginia, the scene of his first pastorate in 1872. He also held pastorates in Augusta, Georgia, Brooklyn, New York, and Cincinnati, Ohio, as well as in Cleveland, where he was pastor of Euclid Avenue Church when stricken with paralysis. Dr. Tyler was a trustee of the United Society of Christian Endeavor in its early years and its first honorary trustee.

He also served as national Christian Endeavor superintendent of the Disciples of Christ and was the author of several books.



Women at the well

Superstition In India

One day as we were coming along the road we saw a group of six or eight women coming from the well carrying waterpots on their heads. This was a familiar sight, but as we came nearer we saw them take the waterpots from their heads and pour the water along the roadside. Just across a field

we could see a little distance away some men carrying a dead body, which they were taking out to burn. The connection is this: These women had seen this and feared to take the water into their homes because they thought the spirit of the dead person might have entered the water, so they poured it out and started back toward the well to draw more water. Such is the superstition of India. In the homes they tell us many things like this and it is hard for them to understand just why we are not afraid.

ETHEL SHREVE.

Kulpahar, India

Day of Prayer for Missions

FRIDAY, February 19, is the time set apart as a Day of Prayer for Missions. A *Call to Prayer* will be sent free on request. The *Program for the Day of Prayer for Missions* may be had at a cost of two cents each—\$1.50 per hundred.

A set of six beautiful mottoes has been issued. Price fifty cents for the set. These will help to give the missionary atmosphere which is so helpful and inspiring and may be used for other special missionary occasions as well as for the Day of Prayer.

The above materials may be ordered from the

United Christian Missionary Society
425 DeBaliviere Avenue
St. Louis, Missouri

United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

Lights and Shadows of a Woman Doctor's Life

By HOPE M. NICHOSON

WE could not ask for better response from the people here in Damoh in the medical work. While there are four Indian men doctors here they do not meet the needs of the women at all, as very few of them will even allow a man to see them. One of the doctors said to me, "I am so glad that you are here. We feel so helpless to do anything for the women. When we are called to see one we are led up to a curtain and an arm is thrust out. From feeling the pulse we are supposed to know what the trouble is and cure her at once." Very rarely are they allowed to examine a woman and then only for trivial things.

We are having a daily attendance of 125 to 160 and the hospital had been reopened just six months. In addition to the hospital I supervise all of the medical work at the Boys' Boarding School and my hospital compounder prepares all of the medicine there as well as at the hospital. I have just finished examining the girls in the mission school for girls, of which Miss Russell has charge. We have ordered new cards for record of the boys' examinations and as soon as they come I expect to start work there. There are at present about 200 boys, so it will be quite a task, but I am anxious to get it done as it has been a long time since they were examined. I have inspection for the smaller boys every week, fifty-seven of them, doing half each week. I have found a large number in need of the attention of a dentist and am sorry that I have neither the time nor the training for real dental work, although I can relieve them of superfluous "baby" teeth.

We are trying to link up the medical work with the evangelistic. The Bible women have been very helpful in encouraging the women to come at once to the hospital instead of waiting until it is too late. We have also arranged to have one of the Bible women come to the hospital each morning and when the women are waiting to receive treatment or medicine they sing Christian songs and she tells Bible stories. Many of them they know from work in their homes.

The hospital is closed on Sundays except for in-patients. This gives the co-workers an opportunity to do some outside Christian work and gives me a chance to go to an outside Sunday school. One of the Bible women goes with me to a district called Bilwari. The people are very friendly and very attentive. They are all so fond of pictures that I have used that fact to secure regular attendance. When the school was first started the people would not let their names be written

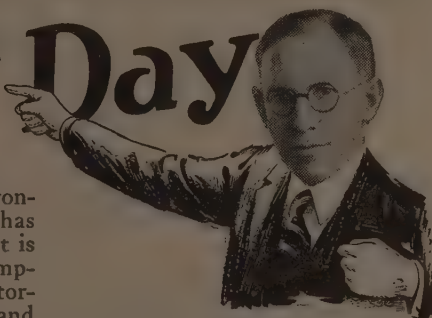
down for fear something would happen to them. Now they are very eager to have their names written down and are sure to see that they are marked present. To all who are present four Sundays we give a picture post card. Those who receive four post cards are given a large picture. For this purpose I am using some old primary picture rolls. Today was the day for giving the large pictures and about twenty-five were presented. These will be hung in their homes. If you could see the crude, and what we think are ugly drawings and cheap prints of some of their gods you would understand that these are indeed beautiful. I think the pictures will teach them many lessons better than I can. I am now planning to use the cards to help them learn their memory verses.

We have a little girl of twelve in the hospital who was brought

in by her mother-in-law and father-in-law. She was severely burned on both legs, abdomen and one arm. The story they told me was that she got up at night to fix the lamp (usually a wick burning in a bottle-like arrangement filled with oil) and her sari caught fire. We have heard since that she had run away from her husband and that he had just brought her home that night, and that when she was asleep he poured oil on her clothing and set it on fire. He has succeeded in punishing her if that is what he wanted. Before they brought her to the hospital spices and leaves had been rubbed on the burns and all of the dirt rubbed in as well, so that the places are infected. It takes at least an hour each day to dress the burns and she suffers greatly.

I ushered a nice little Christian girl into the world last night, and thus the Christian community increases. These little brown babies are very cunning and I have seen so many of them that I can scarcely remember what a white baby looks like.

I Offer You \$15 a Day



Make \$15 a day selling this wonderful new household article that has taken the country by storm. It is CED-O-BAG a moth-proof, damp-proof, dust-proof, germ-proof storage bag for clothes, blankets and furs. It is the greatest, fastest selling household article that has come on the market for years. Every housewife wants one, buys on sight.

CED-O-BAGS are made from rubberized fabric which has been chemically treated. They are patented. Nothing else like them. Instead of a small easily torn paper bag or a clumsy, expensive cedar chest, a CED-O-BAG provides adequate space for two to four garments. And yet, with all of these distinctive advantages CED-O-BAGS are priced for quick sale.

Ced-O-Bags Offer Big Profits

There is a chance for you to clean up a lot of money in your town at once just by taking orders for CED-O-BAGS. L. H. Green went out and made a clear profit of \$12 in one afternoon. J. V. Davis took five orders in one evening and was \$5 richer. Edith Phillips made \$53 in one week's spare time (evenings.) You can do as well, or better.



No Experience Needed

You don't need experience or training. Every home in your town is a live prospect. All you have to do is show

the housewife a CED-O-BAG and take her order. We deliver and collect. You get your profits at once, and move on to the next house and take another order. Everyone buys. Geo. Jones took 22 orders in two days spare time and had a clear profit of \$22. 21 agents report an average profit of \$3 an hour.

How Much Money Do You Want?

Would you like to make an extra \$100 or \$200 a month, in your spare time? Would you like to gather a lump sum of \$500 or \$600 in a couple of months? If you would, here is your chance. Mail me the coupon and I will tell you all about this money-making proposition. I will show you how you can make \$15 a day or more in this easy, pleasant, engaging work. I will show you the way to quick profits—big profits. Mail the coupon now.

C. E. Comer, The Comer Mfg., Co.
Dept. V43 - - - Dayton, Ohio

Mail This Now

C. E. Comer, The Comer Mfg. Co.,
Dept. V43, Dayton, Ohio.

Dear Sir: Please send me full details of your money-making proposition by which I can make \$15 a day in cash. This does not obligate me in any way.

Name _____

Address _____

Jarvis Christian Institute

By JOHN H. SWIFT
Pastor, Christian Church, Winnsboro, Texas

I SPENT a recent week at Jarvis Institute at Hawkins, Texas, where I went to lecture to the student body and teachers.

Lectures were given in the classrooms, in the chapel and at the sessions of the night school. I also preached in the church chapel to the school and the community round about to large and appreciative audiences.

The school has an enrollment of about 250 students, under the supervision of a well-trained list of teachers. Science, literature, history, mathematics, commercial work and many other studies are carried, and taught with a precision that would be hard to duplicate in any school of this class among any people.

Many praiseworthy things came under my observation while there. The president and his family—the teachers, the students, all showed the finest kind of courtesy to me. I found the very best system of discipline I have ever seen in any school and it is being obeyed to the letter. The impressions made upon me were deep and lasting.

The religious atmosphere is wonder-

ful. Everything seems to be done with the thought that God is watching every move and word. Not one word of profanity or ill-feeling was heard while there—the buildings, the campus and the athletic field were clean from anything of that kind—and it is noticeable after visiting other similar places.

My wish for this school is that it might be better known and that these very necessary things might be heralded to the far-away, to teach that missionary money well spent and effort along right lines will bring results of this kind. The departments are in need of equipment that they may do better work.

When men are interested in the glory of God and the uplift of humanity as President Ervin seems to be, then the doors now wide open will be at once entered and work of a commendable kind will be done.

Christian people, go and visit this school and learn one of the most impressive lessons in missions that could be taught. What it has done here can be done elsewhere and the field is ripe unto the harvest.

Bandits in Luchowfu

DR. D. S. CORPRON of Luchowfu, China, writes of the condition in that city as follows:

"The bandits are active on all sides of the city now. Many with gunshot wounds come into the hospital and we hear of many who do not live to get here. Last week one man came in, shot through the shoulder—who had come in from fifty *li* west of the city. The next morning two came in from one hundred *li* east of the city—one with a bullet in his cheek and the other with a bullet wound through the muscles of his back. They said that six had been killed outright. The next day three came in from thirty *li* (10 miles) south of the city—one with a bullet in his arm; another with a bullet wound through his upper jaw, most of the teeth fragmented and badly infected; and the other had a fracture of the left thigh, and the bullet had passed from left to right under the skin anterior to and missing his bladder and stopped just under the skin in the right groin. I found that between them they had only enough money to admit one man to a bed and food in the hospital ward. It was not until twelve hours later that I could persuade them that the two who could walk should give their share to the one with the fractured leg. I promised them free dressings daily at the clinic if they would do it. They wanted the hospital to do all the giving. I told them that they would have to give to their friend if they got anything from me; then

they came across. The next day another, shot in the thigh, came in from twenty-five *li* of the city. Yesterday one of the Chinese doctors went out thirty-five *li* on an out-call and was gone from six in the morning till eight in the evening. We were getting quite uneasy about him before he got back for he was out in a bandit region.

"The beds are all full all of the time with a waiting list most of the time. We are opening up a new ward within a week so that we can better handle the in-patients which our large daily clinic feeds into our house."

A Beautiful Tribute

Our hospital at Laoag, Philippine Islands, has received a splendid gift of surgical instruments from Mrs. David Owen Thomas of Minneapolis. Dr. Thomas passed away some months ago and Mrs. Thomas has thoughtfully provided these instruments for our needy work in the Philippines under the direction of Dr. C. L. Pickett. Dr. Pickett writes that this new addition to the medical equipment will make the hospital far more efficient.

Dr. and Mrs. Thomas have always been great friends of the missionary work and it is an especially fitting and beautiful tribute to the Doctor's memory that the surgical instruments with which he worked during his lifetime are left in the hands of missionaries on the field, who will use them in the relief of suffering among a needy people.

A Brotherhood Enterprise

The Christian Board of Publication is the property of the brotherhood. It was established by Mr. R. A. Long's gift of \$382,000.00. The business is conducted by a board of thirteen trustees, none of whom receive any salary or other compensation. There are no dividends to individuals. The publishing house was authorized by three consecutive National Conventions. It is operated primarily for the purpose of serving our people in the most effective way and thereby advancing the cause of Christ.

To a large extent the brotherhood has approved this institution as an instrument of service but the ability to serve in the highest measure depends upon the willingness to be served. It would seem, therefore, that the leaders in the local churches might have an active part in educating the membership in the principles of cooperation.

The productions of this house have received the commendation of the best authorities and have been large factors in securing recognition for us as leaders in the religious world.

Mr. Long's gift was \$382,121.61. The assets of the institution are now \$631,854.11. There have been no private dividends but our missionary and educational organizations have received \$70,150.00.

**CHRISTIAN BOARD
OF PUBLICATION**
St. Louis, Missouri

Pronunciation of Foreign Words Used in This Issue

ă is to be pronounced as ä in hăt.
 ä as ä in ärm.
 ai as ai in kaiser.
 au as au in kraut.
 bh as bh in clubhouse.
 dh as dh in roadhouse.
 ẽ as ẽ in mêt.
 ẽ as ẽ in theÿ.
 ẽ as ẽ in hẽr.
 gh as gh in doghouse.
 h is always sounded, even when final.
 ĩ as ĩ in pĩn.
 ĩ as ĩ in machine.
 kh as kh in buckhouse.
 mp as mp in damper.
 õ as õ in tõne.
 õ as õ in tõn.
 ts as ts in catsup.
 ũ as ũ in bŭt.
 ũ as ũ in fŭll.
 ũ as ũ in rude.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

China

Kim Fan Chong-Kĩm Fãn Chõng
 Luchowfu-Lũ jŏ foo

India

Barela-Bũ rē la
 Bilwari-Bĩl wũ rĩ
 Charkari-Chũr kũ rĩ
 Damoh-Dũ mŏh
 Harda-Hũr dā
 Hatta-Hũt tā
 Jhansi-Jhãn sĩ
 Jubbulpore-Jũb bũl pŏre
 Kodri-Kũd rĩ
 Kulpahar-Kũl pũ hār
 Mahatma Gandhi-Mũ hāt mã Gãn dhi
 Mahobo-Mũ hŏ bā
 Maudaha-Maudũ hā
 Mela-Mē lā
 Nagpur-Nāg pũr
 Pendra-Pẽn drā
 Rath-Rāt
 sari-sā rĩ

Japan

Asakusa-A sã ku sã

Asano-A sã nŏ
 fude-fũ dĩ
 Ishizuka-Ishi zũ kã
 kakemono-kã ke mŏ nŏ
 Kato-Kã tŏ
 Kyoto-Key ō tŏ
 Kwannon-Kwãn non
 Nakamura-Nã kã mũ rã
 Nishio-Nĩsh ĩ ō
 Osaka-Ō sã kã
 Sato-Sã tŏ
 shaku-shã kũ
 sumi-sũ mĩ
 sun-sũn
 Taisho-Tã ĩ shŏ
 Tamada-Tã mã dā
 Tengachaya-Tẽn gã chã yã
 Tokyo-Tŏk yŏ

Latin America

Aguascalientes-Á wãs kãl yẽn tēs
 Bayamon-Bã yã mŏĩ
 Buenos Aires-Bwē nŏs I rãs
 Chacarita-Chã cãr ĩ tã
 Colegio Americano-Cŏ lē hĩŏ A mēr ĩ
 cã nŏ
 Colegio Ingeles-Cŏ lē hĩŏ In glĩs
 Colegio Morelos-Cŏ lĩ hĩŏ Mŏ rē lŏs
 Dajaos-Dã hã ōs
 Jalisco-Hã lis cŏ
 Recoleta-Rē cŏl ē tã
 San Luis Potosi-Sãn Lũ ĩs Pŏ tŏ sĩ

Philippine Islands

Aetas-A e tãs
 Dumagat-Dum ä găt
 Infanta-In fãn tã
 Ilocos Sur-I lŏ cŏs Sũr
 Laoag-Lã wãg
 Lawreano Banda-Lãw rĩ ä nŏ Bãn dã
 Luzon-Lũ thŏn
 Morales-Mŏ rã les
 Negritos-Nē grĩ tŏs
 Polillo-Pŏ lĩ lŏ
 Ruperto Inis-Rũ pēr tŏ In ĩs
 Tagalog-Tã gol ōg
 Vigan-Vĩ gãn

Twenty-two Years of Service

DR. and Mrs. Pickett arrived in Laoag, Philippine Islands, late in September after a year spent in the homeland. Few missionaries in any field have given the long years of service that these good people have. They went to the islands in 1903, in the early days of American occupation when it took a whole day to make the trip from the port of Currimaŏ which can now be made by auto, over a beautiful white coral road, shaded by acacia trees, in little more than one hour. They went by cart and had to get out and walk through deep sand for quite a distance. There were no improved roads and the doctors endured many hardships in making their

trips. In those days there were very few who could understand a word of English. Their first home was an old Spanish house with a grass roof. They found plenty to do on their arrival this time, as it seemed many had been awaiting their arrival to consult a physician about their ailments. After their first furlough they left their daughter Lois in the States in school and took Harold and Linley back with them. By the time they were ready to return again schools had improved enough to warrant their sending the boys to high school, where they graduated. They are now at home in college. Lois has married after graduating from Eureka College and teaching school several years, and now Myrtle Irene, aged ten, is the only child with them.

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Receipts for Six Months Ending Dec. 31, 1925

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches.....	\$129,815.01	\$ 1,672.81	\$ 39,948.70	\$ 36,890.89*
Sunday Schools.....	93,982.29	4,407.30	2,378.20	8,561.82*
Christian Endeavor Societies....	3,136.66	576.41	34.00	1,496.28*
Woman's Missionary Societies....	185,107.20	28,906.84	1,572.06	373,484.97*
Circles.....	10,837.12		346.00	18,993.34*
		691.33*		
Triangles.....	1,444.30		10.00	10.00
Children's Organizations.....	2,895.91	414.76*	.11	8,659.92*
Individuals.....	16,996.49	1,344.64	26,781.94	31,890.07*
Bequests.....	1,550.06	1,249.94*	1,290.00	9,830.58*
Interest (U. C. M. S.).....	16,899.52	8,268.66	16,448.12	3,833.01
Interest (Old Societies).....	21,610.48	1,155.64		
Men and Millions Movement.....				
Receipts from Old Societies.....	2,900.00	2,900.00	51,767.40	6,922.49*
Home Missions Institutions.....			54,213.89	14,778.08
Benevolent Institutions.....	22,012.37	3,335.62	6,293.53	4,747.29*
Annuities.....			53,098.32	17,709.72
WORLD CALL Subscriptions and Advertising.....			33,017.95	1,276.82*
King's Builders.....			2,561.72	160.01*
Literature.....			23,532.67	8,528.94
Miscellaneous.....	17,821.05	4,566.39	27,890.68	20,091.61*
	\$527,008.46	\$54,778.28	\$341,185.29	\$478,146.34*

Board of Education

Churches.....	\$ 33,927.13	\$ 2,788.56	\$ 450.70	\$ 3,636.26*
Sunday Schools.....	194.82	125.82	65.00	63.30
Individuals.....	1,307.75	977.50	400.00	950.50*
Colleges.....	5,475.94	213.84*		
Miscellaneous.....	2,111.64	844.90		
	\$ 43,017.28	\$ 4,522.94	\$ 915.70	\$ 4,523.46*

Association For the Promotion of Christian Unity

Churches.....	\$ 1,461.71	\$ 68.92*
Individuals.....	1,052.00	220.75
Literature.....	123.50	125.70*
Interest.....		10.42*
	\$ 2,637.21	\$ 15.71

*Decrease

The Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. Tolbert F. Reavis, South America, December 29, 1925.
Dr. and Mrs. G. L. Hagman, China.

Missionaries Going to Field

Mr. and Mrs. W. W. Haskell, China, S. S. President Wilson, San Francisco, February 6, 1926.
Dr. and Mrs. P. C. Palencia, Philippine Islands, S. S. President Lincoln, San Francisco, February 20, 1926.
Mr. and Mrs. J. D. Montgomery, South America, S. S. American Legion, Munson Line, New York, February 13, 1926.
Miss Tessie Williams, Africa, S. S. Pittsburgh, New York, February 13, 1926.
Mr. and Mrs. T. Kawai, Japan, S. S. Anyo Maru, Toyo Kisen Kaisha, Los Angeles, January 24, 1926.

Deaths

Miss Mary Kingsbury, India, December 31, 1925.

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Entire Bible Is Written on One Sheet of Paper

"Ten thousand prayers are in the writing of this manuscript; when it was finished at fifteen minutes after one, on the eighteenth day of the fourth month of the twelfth year of Taisho, I fell down and was in a deep swoon for a long time."

This is the expressive way in which Mr. Ishizuka describes the writing of the entire Bible, Old and New Testaments, on a scroll, or Japanese *kakemono* six *shaku*, four *sun* long, and 2 *shaku*, nine *sun* wide:

The work is marvelous. With a hand glass one can clearly read every character, of which there are over a million. The work was done with a fine pointed *fude*, (Japanese brush) and *sumi*, (Japanese ink). Mr. Ishizuka used no magnifying glass while doing the work. He worked with the naked eye. Keeping this fact in view, it is remarkable how beautifully clear and distinct from the others each character appears.

The artist is a member of the Friends Mission, his work being distribution of the Bible and religious tracts. He also teaches those whom he meets, and conceived of the idea of putting the entire Holy Book on a *kakemono* so as to attract the attention of the people. Now he carries this around with him wherever he goes.

"In arranging for meetings and selling Bibles, I got a vision of interesting people," said Mr. Ishizuka to *The Japan Times*. "For this purpose of writing the Bible on one sheet, I practiced writing for six years, and then started the work. It took me just four years and three months, and ten thousand prayers."

